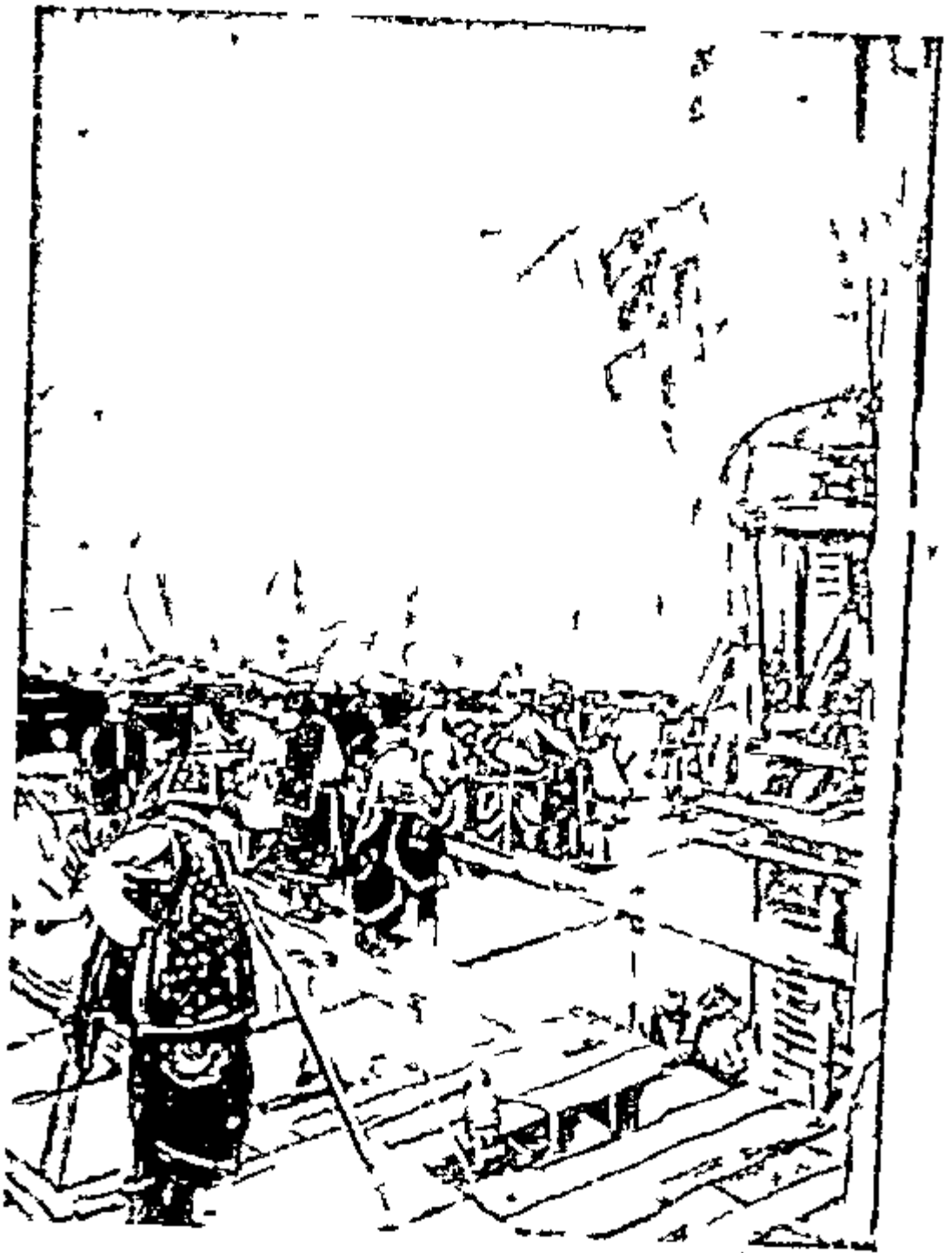
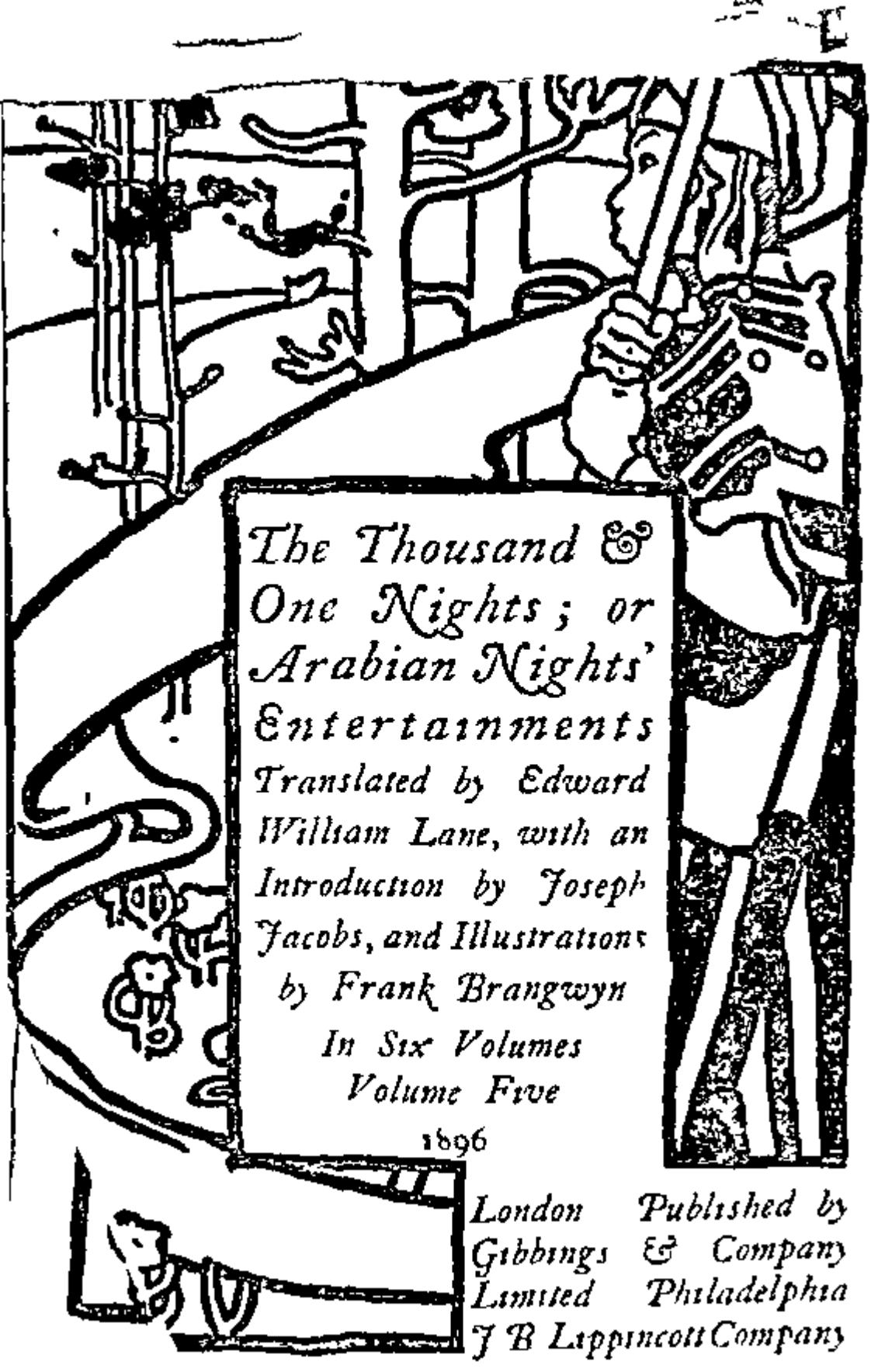

إدوارد وليم لاين
ترجمة هذه الكتاب من العربي



They made sure that they were awake



The Thousand & One Nights; or Arabian Nights' Entertainments

Translated by Edward William Lane, with an Introduction by Joseph Jacobs, and Illustrations by Frank Brangwyn

In Six Volumes

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LIST OF ILLUSTRATIONS OF VOL V

They made sure that they were Enemies (Story of Seifelmolouk) — *Frontispiece*

The Merchant Uncovered her Face (Story of Gulnare) — *Facet page* 2

Whereupon it became Eared Corn (Story of Beder Basim) — ,, 51

Carried the Two Chests and put them on Board (Story of Hassan of Balsora) — ,, 139

Hassan kept Looking at them while they washed (Story of Hassan of Balsora) — 177

CONTENTS OF VOL V

CHAPTER XXIII

COMMENCING WITH PART OF THE SEVEN HUNDRED AND THIRTY-EIGHTH NIGHT, AND ENDING WITH PART OF THE SEVEN HUNDRED AND FIFTY-SIXTH

	PAGE
THE STORY OF GULNARE OF THE SEA	1–19
THE STORY OF BEDER BASIM AND GIOHARA	19–59

CHAPTER XXIV

COMMENCING WITH PART OF THE SEVEN HUNDRED AND FIFTY-SIXTH NIGHT, AND ENDING WITH PART OF THE SEVEN HUNDRED AND SEVENTY-EIGHTH

THE STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL 60–131

CHAPTER XXV

COMMENCING WITH PART OF THE SEVEN HUNDRED AND SEVENTY-EIGHTH NIGHT, AND ENDING WITH PART OF THE EIGHT HUNDRED AND THIRTY-FIRST

THE STORY OF HASSAN OF BALSORA 132–287

The Arabian Nights' Entertainments



CHAPTER XXIII

COMMENCING WITH PART OF THE SEVEN HUNDRED AND THIRTY-EIGHTH NIGHT, AND ENDING WITH PART OF THE SEVEN HUNDRED AND FIFTY-SIXTH

THE STORY OF GULNARE OF THE SEA

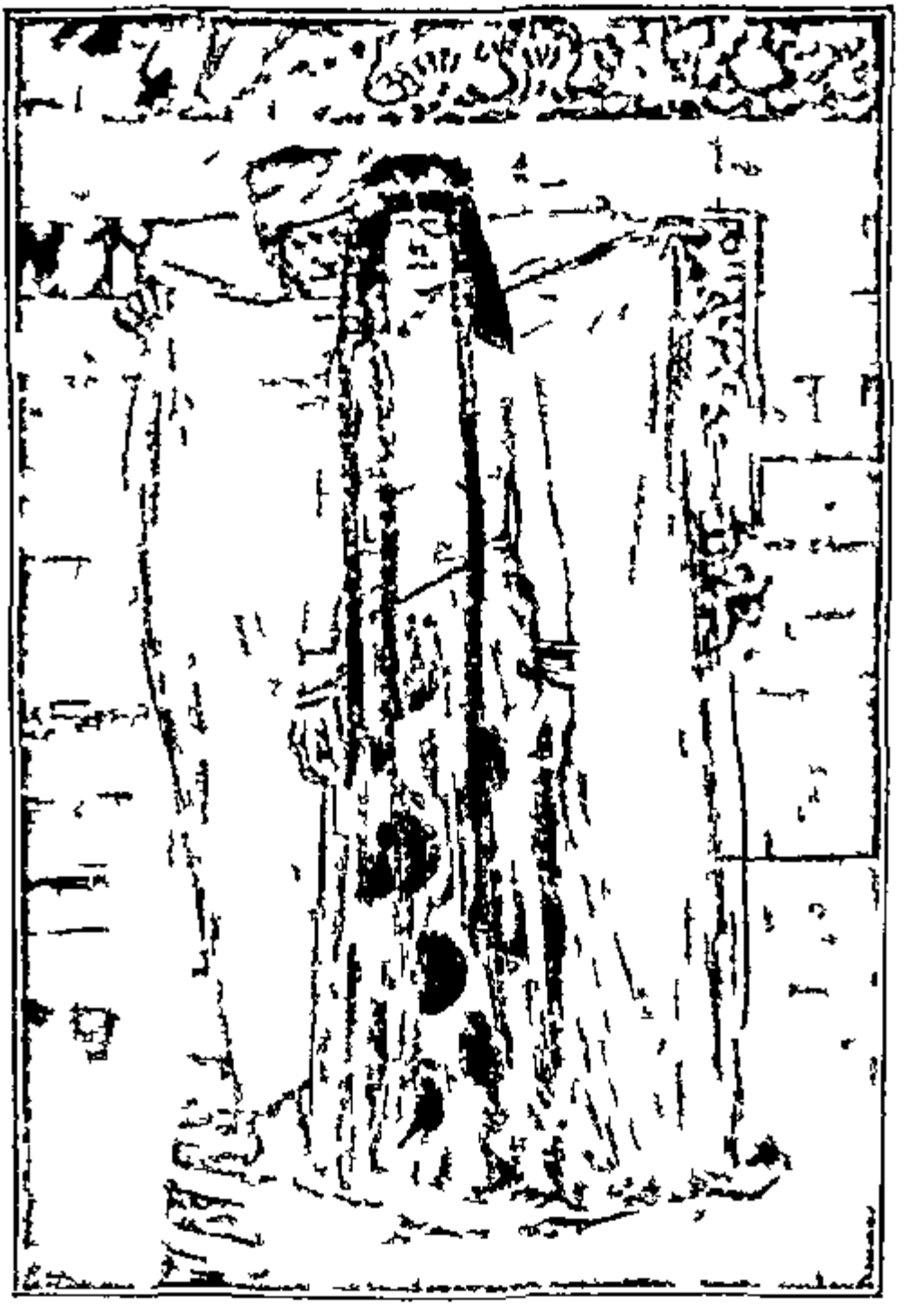
THERE was, in olden time, and in an ancient age and period, in the land of the Persians, a King named Shahzeman, and the place of his residence was Khorasan He had a hundred concubines, but he had not been blessed, during his whole life, with a male child by any of them, nor a female, and he reflected upon this one day, and lamented that the greater portion of his life had passed, and he had not been blessed with a male child to inherit the kingdom after him as he had inherited it from his father and

forefathers. So the utmost grief, and violent vexation, befell him on this account.

Now while he was sitting one day, one of his memlooks came in to him, and said to him, O my lord, at the door is a slave-girl with a merchant none more beautiful than she hath been seen And he replied, Bring to me the merchant and the slave-girl The merchant and the slave-girl therefore came to him, and when he saw her, he found her to resemble a straight lance She was wrapped in an izar of silk embroidered with gold, and the merchant uncovered her face, whereupon the place was illuminated by her beauty, and there hung down from her forehead seven locks of hair reaching to her anklets, like the tails of horses. She had eyes bordered with kohl, and heavy hips, and slender waist she was such as would cure the malady of the sick, and extinguish the fire of the thirsty, and was as the poet hath said in these verses —

I am enamoured of her she is perfect in beauty, and perfect also in gravity and in dignity
She is neither tall nor short; but her hips are such that the izar is two narrow for them
Her stature is a mean between the small and the large: so there is neither tallness nor shortness to find fault with.
Her hair reacheth to her anklets [and is black as night] but her face is ever like the day

The King, therefore, wondered at the sight of her, and at her beauty and loveliness, and her stature and justness of form, and he said to the merchant, O sheikh, for how much is this damsel to be sold? The merchant answered, O my lord, I purchased her for two thousand pieces of gold of the merchant who owned her before me, and I have been for three years travelling with her, and she hath cost, to the period of



THE MERCHANT UNCOVERED HER FACE

— Sto y of Gulnare.

her arrival at this place, three thousand pieces of gold. and she is a present from me unto thee Upon this, the King conferred upon him a magnificent robe of honour, and gave orders to present him with ten thousand pieces of gold So he took them, and kissed the hands of the King, thanking him for his bounty and beneficence, and departed Then the King committed the damsel to the tire-women, saying to them, Amend the state of this damsel, and deck her, and furnish for her a private chamber, and take her into it. He also gave orders to his Chamberlains that everything which she required should be conveyed to her The seat of government where he resided was on the shore of the sea, and his city was called the White City And they conducted the damsel into a private chamber, which chamber had windows overlooking the sea, and the King commanded his Chamberlains to close all the doors upon her after taking to her all that she required

The King then went in to visit the damsel, but she rose not to him, nor took any notice of him So the King said, It seemeth that she hath been with people who have not taught her good manners And looking at the damsel, he saw her to be a person surpassing in beauty and loveliness, and in stature and justness of form, her face was like the disk of the moon at the full, or the shining sun in the clear sky, and he wondered at her beauty and loveliness, and stature and justness of form, extolling the perfection of God, the Creator lauded be His power! Then the King advanced to the damsel, and seated himself by her side, pressed her to his bosom, and seated her upon his thigh, and he kissed her lips, which he found to be sweeter than honey After this, he gave orders to bring tables of the richest viands, comprising dishes of every kind, and the King ate, and put morsels into

her mouth until she was satisfied; but she spoke not a single word The King talked to her, and inquired of her her name but she was silent, not uttering a word, not returning him an answer, ceasing not to hang down her head towards the ground, and what protected her from the anger of the King was the excess of her beauty and loveliness, and her tenderness of manner So the King said within himself, Extolled be the perfection of God, the Creator of this damsel! How elegant is she, saving that she doth not speak! But perfection belongeth unto God, whose name be exalted! Then the King asked the female slaves whether she had spoken, and they answered him, From the time of her arrival to the present moment she hath not spoken one word, and we have not heard her talk The King therefore caused some of the female slaves and concubines to come, and ordered them to sing to her, and to make merry with her, thinking that then she might perhaps speak Accordingly the female slaves and concubines played before her with all kinds of musical instruments, and sports and other performances, and they sang so that everyone who was present was moved with delight, except the damsel, who looked at them and was silent, neither laughing nor speaking So the heart of the King was contracted. He, however, inclined to her entirely, paying no regard to others, but relinquishing all the rest of his concubines and favourites

He remained with her a whole year, which seemed as one day, and still she spoke not, and he said to her one day, when his love of her, and his passion, were excessive O desire of souls, verily the love that I have for thee is great, and I have relinquished for thy sake all my female slaves, and the concubines and the women and the favourites, and made thee my worldly

portion, and been patient with thee a whole year. I beg God (whose name be exalted!) that He will, in His grace, soften thy heart towards me, and that thou mayest speak to me Or, if thou be dumb, acquaint me by a sign, that I may give up hope of thy speaking I also beg of God (whose perfection be extolled!) that He will bless me by thee with a male child that may inherit my kingdom after me, for I am single and solitary, having none to be my heir, and my age hath become great. I conjure thee then by Allah, if thou love me, that thou return me a reply. And upon this, the damsel hung down her head towards the ground, meditating Then she raised her head, and smiled in the face of the King, whereat it appeared to the King that lightning filled the private chamber, and she said, O magnanimous King, and bold lion, God hath answered thy prayer, for I am about to bear thee issue, and the time is [almost] come But I know not whether the child is male or female. And were it not for my being in this state, I had not spoken to thee one word And when the King heard what she said, his face brightened up with joy and happiness, and he kissed her head and her hands by reason of the violence of his joy, and said, Praise be to God, who hath favoured me with things that I desired, the first, thy speaking, and the second, thy information that thou art about to bear me issue Then the King arose and went forth from her, and seated himself upon the throne of his kingdom in a state of exceeding happiness, and he ordered the Vizier to give out to the poor and the needy and the widows and others a hundred thousand pieces of gold as a thankoffering to God (whose name be exalted!) and an alms on his part. So the Vizier did as the King had commanded him And after that, the King went in to the damsel, and sat with her, and embraced

her and pressed her to his bosom, saying to her, O my mistress, who ownest me as thy slave, wherefore hath been this silence, seeing that thou hast been with me a whole year, night and day, awake and asleep, yet hast not spoken to me during this year except on this day? What then hath been the cause of thy silence?

The damsel answered, Hear, O King of the age, and know that I am a poor person, a stranger, broken-hearted I have become separated from my mother and my family and my brother And when the King heard her words, he knew her desire, and he replied, As to thy saying that thou art poor, there is no occasion for such an assertion, for all my kingdom and my goods and possessions are at thy service, and I also have become thy memlook and as to thy saying, I have become separated from my mother and my family and my brother—inform me in what place they are, and I will send to them, and bring them to thee So she said to him, Know, O fortunate King, that my name is Gulnare of the Sea My father was one of the Kings of the Sea, and he died and left to us the kingdom, but while we were enjoying it, one of the Kings came upon us, and took the kingdom from our hands I have also a brother named Saleh, and my mother is of the women of the sea, and I quarrelled with my brother, and swore that I would throw myself into the hands of a man of the inhabitants of the land Accordingly I came forth from the sea, and sat upon the shore of an island in the moonlight, and there passed by me a man, who took me and conducted me to his abode, and desired to make me his concubine, but I smote him upon his head, and he almost died, wherefore he went forth and sold me to this man from whom thou tookest me, and he was an excellent, virtuous man, a person of religion and fidelity and kindness. But had not thy heart loved

me, and hadst thou not preferred me above all thy concubines, I had not remained with thee one hour, for I should have cast myself into the sea from this window, and gone to my mother and my people. I was ashamed, however, to go to them in the state in which I am, for they would imagine evil of me, and would not believe me, even though I should swear to them, when I told them that a King had purchased me with his money, and had made me his worldly portion, and chosen me in preference to his wives and all that his right hand possessed. This is my story, and peace be on thee! And when he heard her words, he thanked her, and kissed her between her eyes, and said to her, By Allah, O my mistress, and light of my eyes, I cannot endure thy separation for one hour; and if thou quit me, I shall die instantly How then shall the affair be? She answered, O my master, the time of the birth is near, and my family must come —And how, said the King, do they walk in the sea without being wetted? She answered, We walk in the sea as ye walk upon the land, through the influence of the names engraved upon the seal of Solomon the son of David, upon both of whom be peace! But, O King, when my family and my brethren come, I will inform them that thou boughtest me with thy money, and hast treated me with kindness and beneficence, and it will be meet that thou confirm my assertion to them They will also see thy state with their eyes, and will know that thou art a King, the son of a King And thereupon the King said, O my mistress, do what seemeth fit to thee, and what thou wishest for I will comply with thy desire in all that thou wilt do And the damsel said, Know, O King of the age, that we walk in the sea with our eyes open, and see what is in it, and we see the sun and the moon and the stars and the sky as on the face of the earth, and this hurteth us

not. Know also, that in the sea are many peoples and various forms of all the kinds that are on the land; and know, moreover, that all that is on the land, in comparison with what is in the sea, is a very small matter. And the King wondered at her words

Then the damsel took forth from her shoulders two pieces of Kamari aloes-wood, and took a bit of them, and, having lighted a fire in a perfuming-vessel, threw into it that bit, and she uttered a loud whistle, and proceeded to speak words which no one understood, whereupon a great smoke arose, while the King looked on After this, she said to the King, O my lord, arise and conceal thyself in a closet, that I may show thee my brother and my mother and my family without their seeing thee, for I desire to bring them, and thou shalt see in this place, at this time, a wonder, and shalt wonder at the various shapes and strange forms that God (whose name be exalted!) hath created So the King arose immediately, and entered a closet, and looked to see what she would do And she proceeded to burn perfume and repeat spells until the sea formed and was agitated, and there came forth from it a young man of comely form, of beautiful countenance, like the moon at the full, with shining forehead, and red cheek, and hair resembling pearls and jewels, he was, of all the creation, the most like to his sister, and the tongue of the case itself seemed to recite in his praise these verses —

The moon becometh perfect once in each month, but the loveliness of thy face is perfect every day
Its abode is in the heart of one sign at a time, but thine abode is in all hearts at once

Afterwards, there came forth from the sea a grizzly-haired old woman, and with her five damsels, resembling moons, and bearing a likeness to the damsel whose name was Gulnare Then the King saw the

young man and the old woman and the damsels walk upon the surface of the water until they came to the damsel Gulnare; and when they drew near to the window, and Gulnare beheld them, she rose to them and met them with joy and happiness On their seeing her they knew her, and they went in to her, and embraced her, weeping violently, and they said to her, O Gulnare, how is it that thou leavest us for four years, and we know not the place in which thou art? By Allah, the world was contracted unto us, by reason of the distress occasioned by thy separation, and we had no delight in food nor in drink a single day, weeping night and day on account of the excess of our longing to see thee. Then the damsel began to kiss the hand of the young man her brother, and the hand of her mother, and so also the hands of the daughters of her uncle, and they sat with her a while, asking her respecting her state, and the things that had happened to her, and her present condition

So she said to them, Know ye, that when I quitted you, and came forth from the sea, I sat upon the shore of an island, and a man took me, and sold me to a merchant, and the merchant brought me to this city, and sold me to its King for ten thousand pieces of gold. Then he treated me with attention, and forsook all his concubines and his women and his favourites for my sake, and was diverted by his regard for me from everything that he possessed and what was in his city And when her brother heard her words, he said, Praise be to God, who hath reunited us with thee! But it is my desire, O my sister, that thou wouldst arise and go with us to our country and our family So when the King heard the words of her brother, his reason fled in consequence of his fear lest the damsel should accept the proposal of her brother, and he could not prevent her, though he was inflamed with love of

nother, wherefore he became perplexed, in violent fear of her separation But as to the damsel Gulnare, on hearing the words of her brother, she said, By Allah, O my brother, the man who purchased me is the King of this city, and he is a great King, and a man of wisdom, generous, of the utmost liberality He hath treated me with honour, and he is a person of kindness, and of great wealth, but hath no male child nor a female He hath shown favour to me, and acted well to me in every respect, and from the day when I came to him to the present time I have not heard from him a bad word to grieve my heart, but he hath not ceased to treat me with courtesy, and hath done nothing without consulting me, and I am living with him in the best of states, and the most perfect of enjoyments Moreover, if I quitted him he would perish for he can never endure my separation even for a single hour I also, if I quitted him, should die, by reason of the violence of my love for him in consequence of the excess of his kindness to me during the period of my residence with him, for if my father were living, my condition with him would not be like my condition with this great, glorious King Ye have seen, too, that I am about to bear him issue, and praise be to God, who hath made me to be a daughter of a King of the Sea, and my husband the greatest of the Kings of the Land God (whose name be exalted!) afflicted me not, but compensated me well, and as the King hath not a male child nor a female, I beg God (whose name be exalted!) to bless me with a male child that may inherit of this great King these buildings and palaces and possessions of which God hath made him owner And when her brother, and the daughters of her uncle, heard her words, their eyes became cheerful thereat, and they said to her, O Gulnare, thou knowest the place which thou hast in our estimation,

and art acquainted with our affection for thee, and thou art assured that thou art the dearest of all persons to us, and art certain that we desire for thee comfort, without trouble or toil Therefore, if thou be not in a state of comfort, arise and accompany us to our country and our family, but if thou be comfortable here, in honour and happiness, this is our desire and wish, for we desire not aught save thy comfort in every respect. And Gulnare replied, By Allah, I am in a state of the utmost comfort and enjoyment, in honour and desirable happiness So when the King heard these words from her, he rejoiced, and his heart became tranquillised, and he thanked her for them, his love for her increased, and penetrated to his heart's core, and he knew that she loved him as he loved her, and that she desired to remain with him to see his child which she was to bear him

Then the damsel Gulnare of the Sea gave orders to the female slaves to bring forward the tables and the viands of all kinds, and Gulnare herself was the person who superintended the preparation of the viands in the kitchen So the female slaves brought to them the viands and the sweetmeats and the fruits, and she ate with her family But afterwards they said to her, O Gulnare, thy master is a man who is a stranger to us, and we have entered his abode without his permission and without his knowledge of us, and thou praisest to us his excellence, and hast also brought to us his food, and we have eaten but have not had an interview with him, nor seen him, nor hath he seen us, nor come into our presence, nor eaten with us that the bond of bread and salt might be established between us And they all desisted from eating and were enraged at her, and fire began to issue from their mouths as from cressets So when the King beheld this, his reason fled, in consequence of the violence of

his fear of them. Then Gulnare rose to them, and soothed their hearts; after which she walked along until she entered the closet in which was the King her master, and she said to him, O my master, didst thou see and didst thou hear my thanks to thee, and my praise of thee in the presence of my family; and didst thou hear what they said to me, that they desired to take me with them to our family and our country? The King answered her, I heard and saw. May God recompense thee for us well! By Allah, I knew not the extent of the love that thou feelest for me until this blessed hour, and I doubt not of thy love for me. She replied, O my master, is the recompense of beneficence aught but beneficence? Thou hast treated me with beneficence, and bestowed upon me great favours, and I see that thou lovest me with the utmost love, and thou hast shown me every kindness, and preferred me above all whom thou lovest and desirest. How then could my heart be happy to quit thee, and to depart from thee: and how could that be when thou bestowest benefits and favours upon me? Now I desire of thy goodness that thou come and salute my family, and see them, and that they may see thee, and that pleasure and mutual friendship may ensue. But know, O King of the age, that my brother and my mother and the daughters of my uncle have conceived a great love for thee in consequence of my praising thee to them, and they have said, We will not depart from thee to our country until we have an interview with the King, and salute him. So they desire to behold thee, and to become familiar with thee. And the King said to her, I hear and obey; for this is what I desire. He then rose from his place, and went to them, and saluted them with the best salutation; and they hastened to rise to him; they met him in the most polite manner, and he sat with them in the

pavilion, ate with them at the table, and remained with them for a period of thirty days Then they desired to return to their country and abode So they took leave of the King, and the Queen Gulnare of the Sea, and departed from them, after the King had treated them with the utmost honour

After this, Gulnare fulfilled her period, and she gave birth to a boy, resembling the moon at the full, whereat the King experienced the utmost happiness, because he had not before been blessed with a son or a daughter during his life They continued the rejoicings, and the decoration [of the city], for a period of seven days, in the utmost happiness and enjoyment; and on the seventh day, the mother of the Queen Gulnare, and her brother, and the daughters of her uncle, all came, when they knew that Gulnare had given birth to her child The King met them, rejoicing at their arrival, and said to them, I said that I would not name my son until ye should come, and that ye should name him according to your knowledge And they named him Beder Basim, all of them agreeing as to this name They then presented the boy to his maternal uncle, Saleh, who took him upon his hands, and, rising with him from among them, walked about the palace to the right and left, after which, he went forth with him from the palace, descended with him to the sea, and walked on until he became concealed from the eye of the King So when the King saw that he had taken his son, and disappeared from him at the bottom of the sea, he despaired of him, and began to weep and wail But Gulnare, seeing him in this state, said to him, O King of the age, fear not, nor grieve for thy son, for I love my child more than thou and my child is with my brother, therefore care not for the sea, nor fear his being drowned. If my brother knew that any injury would betide the little one, he had not

become united to her, and that we all had become one, we brought thee this present, and after every period of a few days, we will bring thee the like of it, if it be the will of God, whose name be exalted! For these jewels and jacinths with us are more plentiful than the gravel upon the land, and we know the excellent among them, and the bad, and all the ways to them, and the places where they are found, and they are easy of access to us And when the King looked at those jewels and jacinths, his reason was confounded and his mind was bewildered, and he said, By Allah, one of these jewels is worth my kingdom! Then the King thanked Saleh of the Sea for his generosity, and, looking towards the Queen Gulnare, he said to her, I am abashed at thy brother, for he hath shown favour to me and presented me with this magnificent present, which the people of the earth would fail to procure So Gulnare thanked her brother for that which he had done, but her brother said, O King of the age, thou hadst a prior claim upon us, and to thank thee hath been incumbent on us, for thou hast treated my sister with beneficence, and we have entered thine abode, and eaten of thy provision, and the poet hath said—

Had *I* wept before *she* did in my passion for Soada I
had healed my soul before repentance came
But *she* wept before *I* did her tears drew mine and I
said The merit belongs to the precedent

Then Saleh said, If we stood serving thee O King of the age, a thousand years, regarding nothing else, we could not requite thee, and our doing so would be but a small thing in comparison with thy desert The King therefore thanked him eloquently And Saleh remained with the King, he and his mother and the daughters of his uncle, forty days, after which he arose and kissed the ground before the King, the husband of his sister So the King said to him, What

dost thou desire, O Saleh? And he answered, O King of the age, thou hast conferred favours upon us, and we desire of thy goodness that thou wouldst grant us a boon, and give us permission to depart, for we have become desirous of seeing again our family and our country and our relations and our homes We will not, however, relinquish the service of thee, nor my sister, nor the son of my sister, and by Allah, O King of the age, to quit you is not pleasant to my heart, but how can we act, when we have been reared in the sea, and the land is not agreeable to us? So when the King heard his words, he rose upon his feet, and bade farewell to Saleh of the Sea and his mother and the daughters of his uncle, and they wept together on account of the separation Then they said to the King, In a short time we shall be with you, and we will never relinquish you, but after every period of a few days we will visit you And after this, they flew towards the sea, and descended into it, and disappeared

The King treated Gulnare with beneficence, and honoured her exceedingly, and the little one grew up well, and his maternal uncle, with his grandmother and the daughters of his uncle, after every period of a few days used to come to the residence of the King and to remain with him a month and two months, and then return to their places The boy ceased not, with increase of age, to increase in beauty and loveliness until his age became fifteen years, and he was incomparable in his perfect beauty, and his stature and his justness of form He had learned writing and reading, and history and grammar and philology, and archery, and he learned to play with the spear, and he also learned horsemanship, and all that the sons of the Kings required There was not one of the children of the inhabitants of the city, men and women, that

talked not of the charms of that youth he left was of surpassing loveliness and perfection and not King loved him greatly Then the King summoned the Viziers and the Emirs, and the lords of the empire and the great men of the kingdom, and made them swear by binding oaths that they would make Beder Basim King over them after his father, so they swore to him by binding oaths, and rejoiced thereat and the King himself was beneficent to the people, courteous in speech, of auspicious aspect, saying nothing but what was for the good of the people And on the following day, the King mounted, together with the lords of the empire and all the Emirs, and all the soldiers walked with him through the city and returned, and when they drew near to the palace, the King dismounted to wait upon his son, and he and all the Emirs and the lords of the empire bore the ghashiyeh [1] before him Each one of the Emirs and the lords of the empire bore the ghashiyeh a while, and they ceased not to proceed until they arrived at the vestibule of the palace, the King's son riding Thereupon he alighted, and his father embraced him, he and the Emirs, and they seated him upon the throne of the kingdom, while his father stood, as also did the Emirs, before him Then Beder Basim judged the people, displaced the tyrannical and invested the just, and continued to give judgment until near midday, when he rose from the throne of the kingdom, and went in to his mother, Gulnare of the Sea, having upon his head the crown, and resembling the moon So when his mother saw him, and the King before him, she rose to him and kissed him, and congratulated him on his elevation to the dignity of Sultan, and she offered up a prayer in favour of him and his father for length of life, and victory over their enemies He then sat with his

[1] An embroidered saddle-cover, borne before a King

dost thou and rested; and when the time of afternoon-King arrived, he rode with the Emirs before him and all he came to the horse-course, where he played with arms till the time of nightfall, together with his father and the lords of his empire, after which he returned to the palace, with all the people before him Every day he used to ride to the horse-course, and when he returned, he sat to judge the people, and administered justice between the Emir and the poor man He ceased not to do thus for a whole year, and after that, he used to ride to the chase, and to go about through the cities and provinces that were under his rule, making proclamation of safety and security, and doing as do the Kings, and he was incomparable among the people of his age in glory and courage, and in justice to the people

Now it came to pass that the old King, the father of Beder Basim, fell sick one day, whereupon his heart throbbed, and he felt that he was about to be removed to the mansion of eternity Then his malady increased so that he was at the point of death He therefore summoned his son, and charged him to take care of his subjects and his mother and all the lords of his empire and all the dependants. He also made them swear, and covenanted with them, that they would obey his son, a second time, and he confided in their oaths And after this he remained a few days, and was admitted to the mercy of God, whose name be exalted! His son Beder Basim, and his wife Gulnare, and the Emirs and Viziers and the lords of the empire, mourned over him, and they made for him a tomb, and buried him in it, and continued the ceremonies of mourning for him a whole month Saleh, the brother of Gulnare, and her mother, and the daughters of her uncle, also came, and consoled them for the loss of the King, and they said, O Gulnare, if the King hath died, he

offered him some food, and he ate, and, conversation ensuing between them, they mentioned the King Beder Basim, and his beauty and loveliness, and his stature and justness of form, and his horsemanship and intelligence and polite accomplishments. Now the King Beder Basim was reclining, and when he heard his mother and his uncle mentioning him and conversing respecting him, he pretended that he was asleep, and listened to their talk. And Saleh said to his sister Gulnare, The age of thy son is seventeen years, and he hath not married, and we fear that something may happen to him, and he may not have a son. I therefore desire to marry him to one of the Queens of the Sea, that shall be like him in beauty and loveliness. So Gulnare replied, Mention them to me, for I know them. Accordingly he proceeded to enumerate them to her, one after another, while she said, I approve not of this for my son, nor will I marry him save to her who is like him in beauty and loveliness, and intelligence and religion, and polite accomplishments and kindness of nature, and dominion and rank and descent. And he said to her, I know not one more of the daughters of the Kings of the Sea, and I have enumerated to thee more than a hundred damsels, yet not one of them pleaseth thee: but see, O my sister, whether thy son be asleep or not. She therefore felt him, and she found that he bore the appearance of sleep: so she said to him, He is asleep: what then hast thou to say, and what is thy desire with regard to his sleeping?

He answered her, O my sister, know that I have remembered a damsel, of the damsels of the Sea, suitable to thy son, but I fear to mention her, lest thy son should be awake, and his heart should be entangled by love of her, and perhaps we may not be able to gain access to her: so he and we and the lords of his empire would be wearied, and trouble would

befall us in consequence thereof. The poet hath said—

> Love, at its commencement, is like running saliva, but when it hath gained ascendency, it is like a wide sea.

And when his sister heard his words, she replied, Tell me what is the condition of this damsel, and what is her name; for I know the damsels of the Sea, the daughters of Kings and of others; and if I see her to be suitable to him, I will demand her in marriage of her father, though I expend upon her all that my hand possesseth. Acquaint me therefore with her, and fear not aught; for my son is asleep. He said, I fear that he may be awake; and the poet hath said—

> I loved her when her qualities were described, for sometimes the ear loveth before the eye

But Gulnare replied, Say, and be brief, and fear not, O my brother. And he said, By Allah, O my sister, none is suitable to thy son excepting the Queen Giohara, the daughter of the King Samandal, and she is like him in beauty and loveliness and elegance and perfection, and there existeth not in the sea nor on the land anyone more graceful or more sweet in natural endowments than she. For she hath beauty and loveliness, and handsome stature and just form, and red cheek and bright forehead, and hair like jewels, and large black eye, and heavy hips and a slender waist, and a lovely countenance. When she looketh aside, she putteth to shame the wild cows and the gazelles, and when she walketh with a vacillating gait, the willow-branch is envious; and when she displayeth her countenance, she confoundeth the sun and the moon, and captivateth every beholder: she is sweet-lipped, gentle in disposition. And when she heard the words

of her brother, she replied, Thou hast spoken truth, O my brother By Allah, I have seen her many times, and she was my companion when we were little children; but now we have no acquaintance with each other, because of the distance between us; and for eighteen years I have not seen her. By Allah, none is suitable to my son except her.

Now when Beder Basim heard their words, and understood what they said from first to last in description of the damsel that Saleh mentioned, Giohara the daughter of the King Samandal, he became enamoured of her by the ear, but he pretended to them that he was asleep A flame of fire was kindled in his heart on her account, and he was drowned in a sea of which neither shore nor bottom was seen Then Saleh looked towards his sister Gulnare, and said to her, By Allah, O my sister, there is not among the Kings of the Sea anyone more stupid than her father, nor is there any of greater power than he Therefore acquaint not thy son with the case of this damsel until we demand her in marriage for him of her father, and if he favour us by assenting to our proposal, we praise God (whose name be exalted!), and if he reject us, and marry her not to thy son, we will remain at ease, and demand in marriage another. And when Gulnare heard what her brother Saleh said, she replied, Excellent is the opinion that thou hast formed. Then they were silent, and they passed that night. In the heart of the King Beder Basim was a flame of fire, kindled by his passion for the Queen Giohara, but he concealed his case, and said not to his mother nor to his uncle aught respecting her, though he was tortured by love of her as though he were on burning coals. And when they arose in the morning, the King and his uncle entered the bath, and washed then they came forth, and drank some wine, and the attendants placed

before them the food: so the King Beder Basim and his mother and his uncle ate until they were satisfied, and washed their hands. And after that, Saleh rose upon his feet, and said to the King Beder Basim and his mother Gulnare, With your permission, I would go to my mother, for I have been with you a period of days, and the hearts of my family are troubled respecting me, and they are expecting me But the King Beder Basim said to his uncle Saleh, Remain with us this day And he complied with his request.

Beder Basim then said, Arise with us, O my uncle, and go forth with us to the garden So they went to the garden, and proceeded to divert and recreate themselves, and the King Beder Basim seated himself beneath a shady tree, desiring to rest and sleep, but he remembered what his uncle Saleh had said, describing the damsel and her beauty and loveliness, and he shed many tears, and recited these two verses —

Were it said to me, while the flame is burning within me, and the fire blazing in my heart and bowels,
Wouldst thou rather that thou shouldst behold them, or a draught of pure water?—I would answer, Them!

Then he lamented and groaned and wept, and recited these two other verses —

Who will save me from the love of a charming gazelle, with a face like the sun nay, more lovely?
My heart was at ease, free from love of her but now burneth with passion for the daughter of Samandal!

So when his uncle Saleh heard what he said, he struck hand upon hand, and said, There is no deity but God Mahomet is the Apostle of God and there is no strength nor power but in God, the High, the Great! Then he said to him, Didst thou hear, O my son, what I and thy mother said respecting the Queen Giohara, and our mention of her qualities? Beder Basim answered, Yes, O my uncle, and I became

enamoured of her from hearsay, when I heard what ye said. My heart is devoted to her, and I have not patience to remain absent from her Saleh therefore said to him, O King, let us return to thy mother and acquaint her with the case, and I will ask her to permit me to take thee with me and to demand in marriage for thee the Queen Giohara. Then we will bid her farewell, and I will return with thee, for I fear that, if I took thee and went without her permission, she would be incensed against me, and she would be right, as I should be the cause of your separation, like as I was the cause of her separation from us. The city, too, would be without a King, its people having none to govern them, and to see to their cases so the state of the empire would become adverse unto thee, and the kingdom would depart from thy hand But when Beder Basim heard the words of his uncle Saleh, he replied, Know, O my uncle, that if I return to my mother and consult her on this subject, she will not allow me to do it, therefore I will not return to her, nor consult her ever And he wept before his uncle, and said to him, I will go with thee, and I will not inform her, and then I will return So when Saleh heard the words of his sister's son, he was perplexed at his case, and said, I beg aid of God (whose name be exalted!) in every circumstance

Then Saleh, seeing his sister's son in this state, and knowing that he desired not to return to his mother, but would go with him, took from his finger a seal-ring on which were engraved some of the names of God (whose name be exalted!), and handed it to the King Beder Basim, saying to him, Put this upon thy finger, and thou wilt be secure from drowning and from other accidents, and from the noxiousness of the beasts of the sea and its great fishes So the King Beder Basim took the seal-ring from his uncle Saleh, and put it

upon his finger, after which they plunged into the sea, and ceased not in their course until they arrived at the palace of Saleh, when they entered it, and Beder Basim's grandmother, the mother of his mother, saw him, as she sat, attended by her relations When they went in to them, they kissed their hands, and as soon as Beder Basim's grandmother saw him, she rose to him and embraced him, kissed him between the eyes, and said to him, Thine arrival is blessed, O my son! How didst thou leave thy mother Gulnare? He answered her, Well, in prosperity and health, and she saluteth thee and the daughters of her uncle Then Saleh acquainted his mother with that which had occurred between him and his sister Gulnare, and that the King Beder Basim had become enamoured of the Queen Giohara, the daughter of the King Samandal, from hearsay He related to her the story from beginning to end, and said, He hath not come but for the purpose of demanding her in marriage of her father, and marrying her

But when the grandmother of the King Beder Basim heard the words of Saleh, she was violently incensed against him, and was agitated and grieved, and she said to him, O my son, thou hast erred in mentioning the Queen Giohara, the daughter of the King Samandal, before the son of thy sister, for thou knowest that the King Samandal is stupid, overbearing, of little sense, of great power, niggardly of his daughter Giohara towards those who demand her in marriage, for all the Kings of the Sea have demanded her of him, and he refused, and approved not one of them, but rejected them all, and said to them, Ye are not equal to her in beauty nor in loveliness, nor in other qualities than those And we fear to demand her in marriage of her father, for he would reject us as he hath rejected others, and we are people of kindness,

so we should return broken-hearted And when Saleh heard what his mother said, he replied, O my mother, what is to be done? For the King Beder Basim became enamoured of this damsel when I mentioned her to my sister Gulnare, and he said, We must demand her in marriage of her father though I should give away all my kingdom And he hath asserted, that if he marry her not he will die of love and desire for her Then Saleh said to his mother, Know that the son of my sister is more beautiful and more lovely than she, and that his father was King of all the Persians, and he is now their King, and Giohara is not suitable to any but him I have resolved that I will take jewels, consisting of jacinths and other gems, and convey a present befitting him, and demand her of him in marriage If he allege as a pretext to us that he is a King, so also is he a King, the son of a King And if he allege as a pretext to us her loveliness, he is more lovely than she Again, if he allege as a pretext to us the extent of dominions, he hath more extensive dominions than she and than her father, and hath more numerous troops and guards, for his kingdom is greater than the kingdom of her father I must endeavour to accomplish this affair of the son of my sister, though my life be lost thereby, since I was the cause of this event, and as I cast him into the seas of her love, I will strive to effect his marriage to her, and may God (whose name be exalted!) aid me to do that! So his mother said to him, Do as thou wilt, and beware of speaking rudely to him when thou addressest him, for thou knowest his stupidity and his power, and I fear lest he make a violent attack upon thee, since he knoweth not the dignity of anyone And he replied, I hear and obey

He then arose, and took with him two leathern bags full of jewels and jacinths, and oblong emeralds,

and precious minerals of all kinds of stones, and, having made his young men carry them, he proceeded with them, he and the son of his sister, to the palace of the King Samandal. He asked permission to go in to him, and permission was given him; and when he entered, he kissed the ground before him, and saluted with the best salutation. And when the King Samandal saw him, he rose to him, treated him with the utmost honour, and ordered him to sit. So he sat; and after he had been seated a while, the King said to him, Thine arrival is blessed. Thou hast made us desolate by thine absence, O Saleh. What is thy want, that thou hast come unto us? Acquaint me with thy want, that I may perform it for thee. And upon this he rose, and kissed the ground a second time, and said, O King of the age, my want respecteth God, and the magnanimous King, and the bold lion, the report of whose good qualities the caravans have borne abroad, and whose fame hath been published in the provinces and cities, for liberality and beneficence, and pardon and clemency and obliging conduct. Then he opened the two leathern bags, and took forth from them the jewels and other things, and scattered them before the King Samandal, saying to him, O King of the age, perhaps thou wilt accept my present, and show favour to me, and comfort my heart by accepting it from me. Upon this, the King Samandal said to him, For what reason hast thou presented to me this present? Tell me thine affair, and acquaint me with thy want; and if I be able to perform it, I will perform it for thee this instant, and not oblige thee to weary thyself; but if I be unable to perform it, God imposeth not upon a person aught save what he is able to accomplish. Then Saleh arose, and kissed the ground three times, and said, O King of the age, verily the thing that I require thou art able to

perform, and it is in thy power, and thou art master of it. I impose not upon the King a difficulty, nor am I mad, that I should ask of the King a thing that he is unable to do; for one of the sages hath said, If thou desire that thy request should be complied with, ask that which is possible Now as to the thing that I have come to demand, the King (may God preserve him!) is able to do it. So the King said to him, Ask the thing that thou requirest, and explain thine affair, and demand what thou desirest. And he said to him, O King of the age, know that I have come to thee as a marriage-suitor, desiring the unique pearl, and the hidden jewel, the Queen Giohara, the daughter of our lord, then disappoint not, O King, him who applieth to thee

But when the King heard his words, he laughed so that he fell backwards in derision of him, and replied, O Saleh, I used to think thee a man of sense, and an excellent young man, who attempted not aught but what was right, and uttered not aught but what was just. What hath happened to thy reason, and urged thee to this monstrous thing, and great peril, that thou demandest in marriage the daughters of Kings, the lords of cities and provinces? Art thou of a rank to attain to this high eminence, and hath thy reason decreased to this extreme degree that thou confrontest me with these words? So Saleh said, May God amend the state of the King! I demanded her not in marriage for myself, yet if I demanded her for myself I am her equal, and more, for thou knowest that my

King and if thou boastest that thy daughter is lovely, the King Beder Basim is more lovely than she, and more beautiful in form, and more excellent in rank and descent, and he is the horseman of his age So if thou assent to that which I have asked of thee, thou wilt, O King of the age, have put the thing in its proper place, and if thou behave arrogantly towards us, thou treatest us not equitably, nor pursuest with us the right way Thou knowest, O King, that this Queen Giohara, the daughter of our lord the King, must be married, for the sage saith, The inevitable lot of the damsel is either marriage or the grave,—and if thou design to marry her, the son of my sister is more worthy of her than all the rest of men But when the King Samandal heard the words of the King Saleh, he was violently enraged, his reason almost departed, and his soul almost quitted his body, and he said to him, O dog of men, doth such a one as thyself address me with these words, and dost thou mention my daughter in the assemblies, and say that the son of thy sister Gulnare is her equal? Who then art thou, and who is thy sister, and who is her son, and who was his father, that thou sayest to me these words, and addressest me with this discourse? Are ye, in comparison with her, aught but dogs? Then he called out to his young men, and said, O young men, take the head of this young wretch!

So they took the swords and drew them, and sought to slay him, but he turned his back in flight, seeking the gate of the palace, and when he arrived at the gate of the palace, he saw the sons of his uncle and his relations and tribe and young men, who were more than a thousand horsemen, buried in iron and in coats of mail put one over another, and having in their hands spears and bright swords On their seeing Saleh in this state, they said to him, What is the news? He

he is of little sense and judgment! She then said to him, O King of the age, blame not my father for that which he hath done If the measure of thy love for me be a span, that of my love for thee is a cubit I have fallen into the snare of thy love, and become of the number of thy victims The love that thou hadst is transferred to me, and there remaineth not of it with thee aught save as much as the tenth part of what I feel Then she descended from the tree, and drew near to him, and came to him and embraced him, pressing him to her bosom, and began to kiss him So when the King Beder Basim saw what she did to him, his love for her increased, and his desire for her became violent He imagined that she was enamoured of him, and he confided in her, and proceeded to embrace her and kiss her And he said to her, O Queen, by Allah, my uncle Saleh did not describe to me the quarter of the tenth part of thy loveliness, nor the quarter of a carat of four-and-twenty carats Then Giohara pressed him to her bosom, and uttered some words not to be understood, after which, she spat in his face, and said to him, Be changed from this human form into the form of a bird, the most beautiful of birds, with white feathers, and red bill and feet. And her words were not ended before the King Beder Basim became transformed into the shape of a bird, the most beautiful that could be of birds, and he shook, and stood upon his feet, looking at Giohara Now she had with her a damsel, one of her female slaves, named Marsina, and she looked at her and said, By Allah, were it not that I fear on account of my father's being a captive with his uncle, I had slain him and my God not recompense him well, for how unfortunate was his coming unto us, all this disturbance having been effected by his means! But, O slave-girl, take him, and convey him to the Thirsty Island,

therefore told them his story And his mother had sent them to his assistance So when they heard his words, they knew that the King was stupid and of great power, and they alighted from their horses, and drew their swords, and went in to the King Samandal They saw him sitting upon the throne of his kingdom, heedless of these people, and violently enraged against Saleh, and they saw his servants and his young men and his guards unprepared, and when he beheld them, with the drawn swords in their hands, he called out to his people, saying, Oh! wo to you! Take ye the heads of these dogs! But there had not elapsed more than a little while before the party of the King Samandal were routed, and betook themselves to flight, and Saleh and his relations had seized the King Samandal, and bound his hands behind him

Now Giohara, awaking from sleep, was informed that her father was taken a captive, and that his guards had been slain So she went forth from the palace, and fled to one of the islands, where she repaired to a lofty tree, and she concealed herself upon it And when these two parties contended together, some of the young men of the King Samandal fled, and Beder Basim, seeing them, asked them respecting their case; whereupon they acquainted him with that which had happened Therefore, on his hearing that the King Samandal had been seized he turned his back in flight, fearing for himself and said in his heart, Verily, this disturbance originated on my account, and none is the object of search but myself He turned back in flight, seeking safety, and knew not whither to go But the destin es fixed from all eternity drove him to that island upon which was Giohara, the daughter of the King Samandal, and he came to the tree, and threw himself down like one slain, desiring to take rest by his prostra e position, and not knowing that

everyone who is an object of search resteth not, and none knoweth what is hidden from him in the secrets of destiny And when he lay down, he turned up his eyes towards the tree, and his eye met that of Giohara so he looked at her, and saw her to be like the moon when it shineth, and he said, Extolled be the perfection of the Creator of this surprising form! and He is the Creator of everything, and is Almighty! Extolled be the perfection of God, the Great, the Creator, the Maker, the Former! By Allah, if my imagination tell me truth, this must be Giohara the daughter of the King Samandal I suppose that when she heard of the conflict happening between the two parties, she fled, and came to this island, and hid herself upon this tree, but if this be not the Queen Giohara, this is more beautiful than she Then he proceeded to meditate upon her case, and said within himself, I will rise and lay hold upon her, and ask her respecting her state, and if this be she, I will demand her in marriage of herself, and this is the thing I seek So he stood erect upon his feet, and said to Giohara, O utmost object of desire, who art thou, and who brought thee unto this place? And Giohara, looking at Beder Basim, saw him to be like the full moon when it appeareth from behind the black clouds, of elegant stature, comely in his smile She therefore said to him, O thou endowed with comely qualities, I am the Queen Giohara, the daughter of the King Samandal, and I have fled to this place because Saleh and his troops have fought with my father and slain his troops, and made him a captive, together with some of his troops so I fled in fear for myself Then the Queen Giohara said to the King Beder Basim, And I came not to this place save in flight, fearing slaughter, and I know not what fortune hath done with my father And when Beder Basim heard

her words, he wondered extremely at this strange coincidence, and said, No doubt I have attained my desire by the capture of her father He then looked at her, and said to her, Descend, O my mistress, for I am a victim of thy love, and thine eyes have captivated me On account of me and thee were this disturbance and these conflicts Know that I am the King Beder Basim, the King of Persia, and that Saleh is my maternal uncle, and he is the person who came to thy father and demanded thee of him in marriage I have left my kingdom on thine account, and our meeting now is a wonderful coincidence Arise then, and descend to me, that I may go with thee to the palace of thy father, and ask my uncle Saleh to release him, and marry thee lawfully

But when Giohara heard the words of Beder Basim, she said within herself, On account of this base young wretch hath this event happened, and my father been made a captive, and his Chamberlains and his attendants have been slain, and I have become separated from my palace, and come forth an exile from my country to this island If now I employ not some stratagem with him, thereby to defend myself from him, he will gain possession of me, and attain his desire, for he is in love, and the lover, whatever he doth, is not to be blamed for it. Then she beguiled him with words, and with soft discourse, and he knew not what artifices she had devised against him, and she said to him, O my master and light of my eye, art thou the King Beder Basim, the son of the Queen Gulnare? So he answered her Yes, O my mistress And she said, May God cut off my father, and deprive him of his kingdom, and not comfort his heart, nor restore him from estrangement, if he desire a person more comely than thou, and aught more comely than these charming endowments! By Allah,

he is of little sense and judgment! She then said to him, O King of the age, blame not my father for that which he hath done. If the measure of thy love for me be a span, that of my love for thee is a cubit I have fallen into the snare of thy love, and become of the number of thy victims The love that thou hadst is transferred to me, and there remaineth not of it with thee aught save as much as the tenth part of what I feel. Then she descended from the tree, and drew near to him, and came to him and embraced him, pressing him to her bosom, and began to kiss him. So when the King Beder Basim saw what she did to him, his love for her increased, and his desire for her became violent He imagined that she was enamoured of him, and he confided in her, and proceeded to embrace her and kiss her And he said to her, O Queen, by Allah, my uncle Saleh did not describe to me the quarter of the tenth part of thy loveliness, nor the quarter of a carat of four-and-twenty carats. Then Giohara pressed him to her bosom, and uttered some words not to be understood, after which, she spat in his face, and said to him, Be changed from this human form into the form of a bird, the most beautiful of birds, with white feathers, and red bill and feet. And her words were not ended before the King Beder Basim became transformed into the shape of a bird, the most beautiful that could be of birds, and he shook, and stood upon his feet, looking at Giohara Now she had with her a damsel, one of her female slaves, named Marsina, and she looked at her and said, By Allah, were it not that I fear on account of my father's being a captive with his uncle, I had slain him, and may God not recompense him well, for how unfortunate was his coming unto us, all this disturbance having been effected by his means! But, O slave-girl, take him, and convey him to the Thirsty Island,

and leave him there that he may die of thirst. So the slave-girl took him, and conveyed him to the island, and was about to return from him, but she said within herself, By Allah, the person endowed with this beauty and loveliness deserveth not to die of thirst. Then she took him forth from the Thirsty Island, and brought him to an island abounding with trees and fruits and rivers, and, having put him upon it, returned to her mistress, and said to her, I have put him upon the Thirsty Island Such was the case of Beder Basim

But as to Saleh, the uncle of the King Beder Basim, when he had got possession of the King Samandal, and slain his guards and servants and the King had become his captive, he sought Giohara, the King's daughter, but found her not So he returned to his palace, to the presence of his mother, and said, O my mother, where is the son of my sister, the King Beder Basim? She answered, O my son, by Allah, I have no knowledge of him, nor know I whither he hath gone, for when he was told that thou hadst fought with the King Samandal, and that conflicts and slaughter had ensued between you, he was terrified, and fled. So when Saleh heard the words of his mother, he grieved for the son of his sister, and said, O my mother, by Allah, we have acted negligently with respect to the King Beder Basim, and I fear that he will perish, or that one of the soldiers of the King Samandal may fall upon him, or that the King's daughter Giohara may fall upon him, and shame will betide us from his mother, and good will not betide us from her, for I took him without her permission Then he sent guards and spies after him, through the sea and in other directions, but they met with no tidings of him, wherefore they returned, and informed the King Saleh thereof, and his anxiety and grief

with him into the sea without her permission. She then said, O my mother, verily I fear for our kingdom, for I came to you and acquainted not any one of the people of the empire, and I dread, if I remain long away from them, that the kingdom will be alienated from us, and that the dominion will depart from our hands. The right opinion is, that I should return, and govern the empire until God shall order for us the affair of my son, and forget not ye my son, nor neglect his case, for if mischief befall him, I perish inevitably, since I regard not the world save in connection with him, nor delight save in his life So her mother replied, With feelings of love and honour will I comply, O my daughter Inquire not what we suffer by reason of his separation and absence Then her mother sent to search for him, and Beder Basim's mother returned with mourning heart and weeping eye to the empire The world had become strait to her, her heart was contracted, and her case was grievous.

Now again as to the King Beder Basim, when the Queen Giohara had enchanted him, and sent him with her female slave to the Thirsty Island, saying to her, Leave him upon it to die of thirst—the slave-girl put him not save upon a verdant, fruitful island, with trees and rivers So he betook himself to eating of the fruits, and drinking of the rivers and he ceased not to remain in this state for a period of days and nights, in the form of a bird, not knowing whither to go, nor how to fly And while he was one day upon that island, lo, there came thither a fowler, to catch something wherewith to sustain himself, and he saw the King Beder Basim in the form of a bird, with white feathers and with red bill and feet, captivating the beholder, and astonishing the mind So the fowler looked at him, and he pleased him, and he said within

himself, Verily this bird is beautiful I have not seen a bird like it in its beauty, nor in its form. Then he cast the net over him, and caught him, and he went with him into the city, saying within himself, I will sell it, and receive its price And one of the people of the city met him, and said to him, For how much is this bird to be sold, O fowler? The fowler said to him, If thou buy it, what wilt thou do with it? The man answered, I will kill it and eat it. But the fowler said to him, Whose heart would be pleased to kill this bird and eat it? Verily I desire to present it to the King, and he will give me more than the sum that thou wouldst give me as its price, and will not kill it, but will divert himself with beholding it and observing its beauty and loveliness, for during my whole life, while I have been a fowler, I have not seen the like of it among the prey of the sea nor among the prey of the land If thou be desirous of it, the utmost that thou wouldst give me as its price would be a piece of silver, and I, by Allah, the Great, will not sell it. Then the fowler went with him to the palace of the King, and when the King saw him, his beauty and loveliness pleased him, and the redness of his bill and his feet, so he sent to the fowler a eunuch to purchase him of him, and the eunuch came to the fowler and said to him, Wilt thou sell this bird? He answered, No, it is for the King, as a present from me unto him The eunuch therefore took him, and went with him to the King, and acquainted him with that which he had said, whereupon the King took the bird, and gave to the fowler ten pieces of gold, and he received them, and kissed the ground and departed The eunuch then brought the bird to the King's pavilion, put him in a handsome cage, hung it up, and put with him what he might eat and drink And when the King came down, he said

to the eunuch, Where is the bird? Bring it that I may see it. By Allah, it is beautiful! So the eunuch brought him and put him before the King, and he saw that, of the food that was with him, he had not eaten aught, wherefore the King said, By Allah, I know not what he will eat, that I may feed him Then he gave orders to bring the repast. The tables therefore were brought before him, and the King ate of the repast; and when the bird looked at the flesh-meat and other viands, and the sweetmeats and fruits, he ate of all that was upon the table before the King, and the King was amazed at him, and wondered at his eating, as did also the other persons who were present And upon this the King said to the eunuchs and memlooks who were around him, By Allah I have never seen a bird eat like this bird

The King then commanded that his wife should come to divert herself with the sight of him So the eunuch went to bring her, and when he saw her he said to her, O my mistress, the King desireth thy presence, in order that thou mayst divert thyself with the sight of this bird that he has bought; for when we brought the repast, it flew from the cage, and pitched upon the table, and ate of all that was upon it. Arise then, O my mistress, divert thyself with the sight of it, for it is beautiful in appearance, and it is a wonder among the wonders of birds Therefore when she heard the words of the eunuch, she came quickly, but as soon as she looked at the bird and discovered him, she veiled her face, and turned back So the King rose and followed her, and said to her, Wherefore didst thou cover thy face, when there are not in thy presence any but the female slaves and the eunuchs who serve thee, and thy husband? And she answered, O King, verily this is not a bird, but it is a man like thee But when he heard the words of

tributor of the means of subsistence and the terms of life, quit this form in which thou now art, and return to the form in which God created thee! And her words were not ended when he shook violently, and returned to his original form, whereupon the King beheld him a comely young man, than whom there was not upon the face of the earth one more beautiful

When the King Beder Basim beheld this thing, he said, There is no deity but God Mahomet is the Apostle of God! Extolled be the perfection of the Creator of the creatures, and the Ordainer of their means of subsistence and their terms of life! Then he kissed the hands of the King, and prayed for long life for him, and the King kissed the head of Beder Basim, and said to him, O Beder Basim, relate to me thy story from beginning to end So he related to him his story, not concealing from him aught; and the King wondered thereat, and said to him, O Beder Basim, God hath delivered thee from the enchantment what then doth thy good pleasure demand, and what dost thou desire to do? He answered him, O King of the age, I desire of thy beneficence that thou wouldst prepare for me a ship, and a company of thy servants, and all that I require, for I have been absent a long time, and I fear that the empire may depart from me Moreover, I imagine not that my mother is alive, on account of my separation What seems most probable to me is, that she hath died in consequence of her mourning for me, since she knoweth not what hath happened to me, nor whether I be living or dead. I therefore beg thee, O King, to complete thy beneficence to me by granting that which I have requested of thee And when the King considered his beauty and loveliness and his eloquence, he replied and said to him, I hear and obey He then prepared for him a ship, transported to it what he required, and

despa ched with him a company of his servants. So he embarked in the ship, after he had bidden farewell to the King, and they proceeded over the sea

The wind aided them, and they ceased not to proceed for ten days successively, but on the eleventh day, the sea became violently agitated, the ship began to rise and pitch, and the sailors were unable to manage her They continued in this state, the waves sporting with them, until they drew near to one of the rocks of the sea, and the ship fell upon that rock, and went to pieces, and all who were in her were drowned, excepting the King Beder Basim, for he mounted upon one of the planks, after he had been at the point of destruction The plank ceased not to bear him along the sea, and he knew not whither he was go ng, nor had he any means of checking the motion of the plank it carried him with the water and the wind, and continued to do so for a period of three days But on the fourth day, the plank was cast with him upon the shore of the sea, and he found there a city, white as a very white pigeon, built upon an island by the shore of the sea, with lofty angles, beautiful in construction, with high walls, and the sea beat against its walls So when the King Beder Basim beheld the island upon which was this city, he rejoiced greatly, and he had been at the point of destruction by reason of hunger and thirst He therefore landed from the plank, and desired to go up to the city, but there came to him mules and asses and horses, numerous as the grains of sand, and they began to strike him, and to prevent his going up from the sea to the city So he swam round behind that city, and landed upon the shore, and he found not there anyone, wherefore he wondered, and said, To whom doth this city belong not having a King nor anyone in it, and whence are these mules and asses and horses that prevented me from

landing? And he proceeded to meditate upon his case as he walked along, not knowing whither to go

Then, after that, he saw a sheikh, a grocer; and when the King Beder Basim saw him, he saluted him, and the sheikh returned the salutation, and, looking at him, saw him to be a comely person so he said to him, O young man, whence hast thou come, and what brought thee to this city? He therefore related to him his story from beginning to end, and he wondered at it, and said to him, O my son, didst thou not see anyone in thy way? He answered him, O my father, I only wonder at this city, seeing that it is devoid of people And the sheikh said to him, O my son, come up into the shop, lest thou perish So Beder Basim went up, and seated himself in the shop. And the sheikh arose, and brought him some food, saying to him, O my son, come into the inner part of the shop. Extolled be the perfection of Him who hath preserved thee from this she-devil! The King Beder *Basim therefore feared violently He then ate of the* food of the sheikh until he was satisfied, and washed his hands, and, looking at the sheikh, said to him, O my master, what is the reason of these words? For thou hast made me to be frightened at this city and its people And the sheikh answered him, O my son,

hast seen upon the shore of the sea Therefore when thou desirest to land, they feared for thee lest she should enchant thee like them, and they said to thee by signs, Land not, lest the enchantress see thee—in pity for thee, for perhaps she might do unto thee as she did unto them And he said to him, She got possession of this city from her family by enchantment, and her name is the Queen Labe, the meaning of which is the sun

Now when the King Beder Basim heard these words from the sheikh he feared violently, and began to tremble like the reed that is shaken by the wind, and he said to him, I believed not that I had escaped from the calamity in which I was involved by enchantment, and now destiny casteth me into a situation more abominable than that? And he proceeded to reflect upon his case, and upon the events that had happened to him, and when the sheikh looked at him, he saw that his fear was violent, so he said to him, O my son, arise and sit at the threshold of the shop, and look at those creatures and at their dress and their forms, and the states in which they are through enchantment, but fear not, for the Queen, and everyone in the city, loveth me and regardeth me, and agitateth not my heart, nor wearieth my mind Therefore when the King Beder Basim heard these words of the sheikh, he went forth and sat at the door of the shop, diverting himself, and there passed by him people, and he beheld creatures not to be numbered And when the people saw him, they advanced to the sheikh, and said to him, O sheikh, is this thy captive, and a prey that thou hast taken during these days? But he answered them, This is the son of my brother I heard that his father had died, so I sent for him, and caused him to come, that I might quench the fire of my desire by his company They replied, Verily

this young man is a comely youth; but we fear for him on account of the Queen Labe, lest she turn upon thee with treachery and take him from thee; for she loveth the comely young men. The sheikh, however, said to them, Verily the Queen will not thwart me: she regardeth me favourably, and loveth me, and when she knoweth that he is the son of my brother, she will not offer him any injury, nor afflict me with respect to him, nor trouble my heart on his account. And the King Beder Basim remained with the sheikh for a period of months, eating and drinking, and the sheikh loved him greatly.

After this Beder Basim was sitting at the shop of the sheikh one day as was his custom, and lo, a thousand eunuchs, with drawn swords in their hands, clad in various kinds of apparel, having upon their waists girdles adorned with jewels, riding upon Arab horses, and equipped with Indian swords, and they came to the shop of the sheikh, and saluted him, and passed on. Then, after them, came a thousand damsels, like moons, clad in various dresses of silk and satin embroidered with gold and adorned with varieties of jewels, and all of them were armed with spears, and in the midst of them was a damsel riding upon an Arab mare, upon which was a saddle of gold set with varieties of jewels and jacinths They ceased not to proceed until they arrived at the shop of the sheikh, when they saluted him, and passed on. And lo, the Queen Labe approached, in a magnificent procession, and she ceased not to approach until she came to the shop of the sheikh, whereupon she saw the King Beder Basim sitting at the shop, resembling the moon at the full So when the Queen Labe beheld him, she was confounded at his beauty and loveliness, and amazed, and she became distracted with love of him. She came to the shop, and alighted, and, having

seated herself by the King Beder Basim, she said to the sheikh, Whence obtainest thou this comely person? He answered, This is the son of my brother he came to me a short time ago. And she said, Let him be with me to-night that I may converse with him The sheikh said to her, Wilt thou take him from me and not enchant him? She answered, Yes He said, Swear to me And she swore to him that she would not hurt him nor enchant him Then she gave orders to bring forward to him a handsome horse, saddled, and bridled with a bridle of gold, and all that was upon him was of gold set with jewels, and she presented to the sheikh a thousand pieces of gold, saying to him, Seek aid for thyself therewith The Queen Labe then took the King Beder Basim, and departed with him, and he was like the moon in its fourteenth night. He proceeded with her, and the people as often as they looked at him, and observed his beauty, were pained for him, and said, By Allah, this young man doth not deserve that this accursed woman should enchant him. And the King Beder Basim heard the words of the people, but he was silent, and had committed his case to God, whose name be exalted!

He ceased not to proceed with the Queen Labe and her retinue until they arrived at the gate of the palace, when the Emirs and eunuchs and the great men of the empire alighted. She had commanded the Chamberlains to order all the great men of the empire to depart, so they kissed the ground and departed And the Queen, with the eunuchs and the female slaves, entered the palace, and when the King Beder Basim looked at the palace, he beheld a palace of which he had never seen the like Its walls were constructed of gold, and in the midst of it was a great pool, abounding with water, in a great garden, and the King Beder Basim looked at the garden, and saw in it birds warbling with

all varieties of tongues and voices, mirth-exciting and plain ive, and these birds were of all forms and colours. The King Beder Basim held great majesty, and he said, Extolled be the perfection of God for His bounty and His clemency! He sustaineth the person who worshippeth other than Himself! The Queen seated herself at a lattice-window overlooking the garden She was on a couch of ivory, upon which was magnificent furniture, and the King Beder Basim sat by her side, and she kissed him, and pressed him to her bosom Then she ordered the female slaves to bring a table, whereupon there was brought a table of red gold set with large pearls and with jewels, and upon it were dishes of all kinds of viands So they ate until they were satisfied, and washed their hands. The female slaves next brought vessels of gold and silver and crystal, and they brought also all kinds of flowers, and plates of dried fruits, after which the Queen gave orders to bring singing-women, and there came ten damsels like moons, with all kinds of musical instruments in their hands. Then the Queen filled a cup, and drank it, and she filled another, and handed it to the King Beder Basim, who took it and drank it, and they ceased not to do thus, drinking until they were satisfied, when the Queen ordered the female slaves to sing So they sang all kinds of melodies, and it seemed to the King Beder Basim as though the palace danced with delight at the sounds. His reason was captivated, and his bosom was dilated, and he forgot his estrangement from his country, and said, Verily this Queen is a comely damsel! I will never henceforth quit her, for her kingdom is larger than mine, and she is preferable to the Queen Giohara He ceased not to drink with her until it was evening, and the lamps and candles were lighted, and the attendants gave vent to the fumes of the sweet scented

gone to the garden. He therefore went to the garden, and he saw in it a running river, by the side of which was a white bird, and on the bank of that river was a tree, whereon were birds of various colours. So he looked at the birds, but they saw him not, and lo, a black bird alighted by that white bird, and began to feed her with his bill like a pigeon, and after a while, the latter bird became changed into a human form, at which he looked attentively, and lo, she was the Queen Labe He therefore knew that the black bird was an enchanted man, and that she loved him, and for that reason transformed herself by enchantment into a bird, in consequence of which, jealousy seized him, and he was incensed against the Queen Labe, on account of the black bird Then he returned to his place, and laid himself upon his bed, and after a while, she returned to him, and began to kiss him and to jest with him, but he was violently incensed against her, and uttered not to her a single word So she knew what he felt, and was convinced that he saw her when she became a bird. She, however, did not manifest to him anything, but concealed her feelings

ing for her until I came to the garden And he informed him of that which he had seen, of the river, and the birds upon the tree And when the sheikh heard his words, he said to him, Beware of her, and know that the birds that were upon the tree were all young men, strangers, whom she loved, and she transformed them by enchantment into birds, and that black bird that thou sawest was of the number of her memlooks She used to love him greatly, but he cast his eye upon one of the female slaves, so she transformed him by enchantment into a black bird, and whenever she desireth to visit him, she transformeth herself by enchantment into a bird, for she still loveth him greatly And when she knew that thou wast acquainted with her case, she meditated evil against thee, and she doth not offer thee a sincere affection But thou shalt suffer no harm from her as long as I have a care for thee, therefore fear not, for I am a Mohammedan, and my name is Abdallah, and there is not in my age any one more skilled in enchantment than I yet I make not use of enchantment save when I am constrained to do so Often do I annul the enchantment of this accursed woman, and deliver people from her, and I care not for her, since she hath no way of injuring me on the contrary, she feareth me violently, as also doth everyone in the city who is an enchanter like her, after this manner they all fear me and all of them are of her religion, worshipping fire instead of the Almighty King But to-morrow come to me again, and acquaint me with that which she shall do to thee, for this night she will exert herself to destroy thee, and I will tell thee what thou shalt do with her that thou mayest save thyself from her artifice

Then the King Beder Basim bade farewell to the sheikh, and returned to her, and found her sitting expecting him And when she saw him, she rose to

him and seated him, welcoming him, and she brought him food and drink So they ate until they were satisfied, and washed their hands, after which, she gave orders to bring the wine It was therefore brought, and they drank until midnight, when she served him with the cups, and she continued to ply him until he was intoxicated, and lost his sense and his reason And when she saw him in this state, she said to him, By Allah, I conjure thee, and by the Object of thy worship, if I ask thee concerning a thing, tell me, wilt thou inform me thereof truly, and reply to my question? So he answered her, being in a state of intoxication, Yes, O my mistress And she said to him, O my master, and light of my eye, when thou awokest from thy sleep, and found me not, thou searchedst for me, and camest to me in the garden, and sawest the black bird. Now I will acquaint thee with the truth of the case of this bird He was one of my memlooks, and I loved him greatly, but he cast his eye one day upon one of my female slaves, so jealousy came upon me, and I transformed him by enchantment into a black bird. And as to the slave-girl, I killed her But now I cannot bear to be absent from him one hour, and whenever I desire to visit him, I transform myself by enchantment into a bird, and go to him Art thou not on this account incensed against me, although I, by the fire and the light and the shade and the heat, have increased in love for thee, and made thee my worldly portion? So he said, being intoxicated, Verily what thou hast understood, as to my anger being on tha account, is true, and there is no cause for my anger excepting tha.. And she embraced him and kissed him, and made a show of love to him, after which she slept, and he slept by her side And when it was midnight, she rose from the bed and the King Beder Basim was awake; but he pretended tha he



WHEREUPON IT BECAME EARED CORN

— Story of Leder Basim

was asleep, and kept stealing looks, and observing what she did, and he found that she had taken forth from a red bag something red, which she planted in the midst of the palace, and lo, it became a stream running like a large river She then took a handful of barley, scattered it upon the dust, and watered it with this water, whereupon it became eared corn, and she took it and ground it into fine flour, after which she put it in a place, and returned and slept by Beder Basim until the morning

So when the morning came, the King Beder Basim arose, and, having washed his face, asked permission of the Queen to go to the sheikh, and she gave him permission He therefore repaired to the sheikh, and acquainted him with that which she had done, and what he had beheld, and when the sheikh heard his words, he laughed, and said, By Allah, this infidel enchantress hath formed a mischievous scheme against thee, but never care thou for her He then produced to him as much as a pound of barley-meal, and said to him, Take this with thee, and know that when she seeth it she will say to thee, What is this, and what wilt thou do with it? Answer her, A superfluity of good things is good and do thou eat of it. And when she produceth her meal, and saith to thee, Eat of this flour—pretend to her that thou eatest of it, but eat of this, and beware of eating aught of her barley, even one grain, for if thou eat of it even one grain, her *enchantment will have power over thee, and she will* enchant thee, saying to thee, Quit this human form So thou wilt quit thy form, and assume whatsoever form she desireth But if thou eat not of it, her enchantment will be frustrated, and no harm will result to thee from it, wherefore she will become in a state of the utmost abashment, and will say to thee, I am only jesting with thee And she will make profession of

love and affection to thee; but all that will be hypocrisy and artifice in her. Do thou, however, make a show of love to her, and say to her, O my mistress, and O light of my eye, eat of this meal, and see how delicious it is. And when she hath eaten of it, if only one grain, take some water in thy hand, and throw it in her face, and say to her, Quit this human form—and tell her to assume whatsoever form thou desirest. Thereupon, leave her, and come to me, that I may contrive for thee a mode of proceeding.

Beder Basim then bade him farewell, and pursued his way until he went up into the palace and entered into her presence; and when she saw him, she said to him, A friendly and free and ample welcome! She arose to him and kissed him, and said to him, Thou hast wearied me by thy delay, O my master. He replied, I was with my uncle. And he saw with her some flour, and said to her, And my uncle hath given me to eat of this flour, and we have flour better than it. Then she put his flour into a dish, and hers into another, and said to him, Eat of this, for it is nicer than thy flour. So he pretended to her that he ate of it; and when she believed that he had eaten of it, she took in her hand some water, and sprinkled him with it, and said to him, Quit this form, O young wretch, O villain, and assume the form of a one-eyed mule of hideous appearance! But he changed not. So when she saw him in his proper state, unchanged, she rose to him, and kissed him between the eyes, and said to him, O my beloved, I was only jesting with thee; therefore be not changed in mind towards me on that account. And he replied, By Allah, O my mistress, I am not at all changed towards thee, but I am convinced that thou lovest me: eat then of this my flour. She therefore took a morsel of it, and ate it; and when it had settled in her stomach, she was agitated; and the King

Beder Basim, having taken some water in his hand, sprinkled her with it upon her face, saying to her, Quit this human form, and assume the form of a dapple mule And she saw not herself save in that form, whereupon her tears began to run down upon her cheeks, and she rubbed her cheeks upon his feet He then betook himself to bridle her, but she allowed not the bridle to be put. He therefore left her, and repaired to the sheikh, and acquainted him with what had happened, upon which the sheikh arose and produced to him a bridle, and said to him, Take this bridle, and bridle her with it. So he took it and went to her, and when she saw him, she advanced to him, and he put the bit in her mouth, and, having mounted her, went forth from the palace, and repaired to the sheikh Abdallah, who, on seeing her, rose to her, and said to her, May God (whose name be exalted!) abuse thee by affliction, O accursed woman! Then the sheikh said to Beder Basim, O my son, thou hast no longer an abode in this city, so mount her, and proceed with her to whatsoever place thou wilt, and beware of giving up the bridle to anyone The King Beder Basim therefore thanked him, and bade him farewell, and departed

He ceased not in his journey for three days, after which he came in sight of a city, and there met him a sheikh, of comely hoariness, who said to him, O my son, whence art thou come? He answered, From the city of this enchantress The sheikh then said to him, Thou art my guest this night And he consented, and proceeded with him along the way And lo, there was an old woman, who, when she saw the mule, wept, and said, There is no deity but God! Verily this mule resembleth the mule of my son, which hath died, and my heart is troubled for her I conjure thee by Allâh, then, O my master, that thou sell her to me

He replied, By Allah, O my mother, I cannot sell her. But she rejoined, I conjure thee by Allah, that thou reject not my petition, for my son, if I buy not for him this mule, will inevitably die Then she urged her request in many words whereupon he said, I will not sell her but for a thousand pieces of gold And Beder Basim said within himself, How can this old woman procure a thousand pieces of gold? But upon this she took forth from her girdle a thousand pieces of gold So when the King Beder Basim saw this, he said to her, O my mother, I am only jesting with thee, and I cannot sell her. The sheikh, however, looked at him and said to him, O my son, no one may utter a falsehood in this city, for everyone who uttereth a falsehood in this city they slay The King Beder Basim therefore alighted from the mule, and delivered her to the old woman, and she drew forth the bit from her mouth, and, having taken some water in her hand, sprinkled her with it, and said, O my daughter, quit this form, and return to the form in which thou wast! And she was transformed immediately, and returned to her first shape, and each of the two women approached the other, and they embraced one another

So the King Beder Basim knew that this old woman was the mother of the Queen, and that the stratagem had been accomplished against him, and he desired to flee But lo, the old woman uttered a loud whistle, whereupon there presented himself before her an Afrite like a great mountain, and the King Beder Basim feared, and stood still The old woman mounted upon his back, took her daughter behind her, and the King Beder Basim before her, and the Afrite flew away with them, and there elapsed but a short time before they arrived at the palace of the Queen Labe, after which, when she had seated herself upon

the throne of her kingdom, she looked at the King Beder Basim, and said to him, O young wretch, I have arrived at this place, and attained what I desired, and I will show thee what I will do with thee and with this sheikh, the grocer How many benefits have I conferred upon him, and he doth evil unto me! And thou hadst not attained thy desire but by his means Then she took some water, and sprinkled him with it, saying to him, Quit this form in which thou now art, and assume the form of a bird of hideous appearance, the most hideous of birds! And he was transformed immediately, and became a bird of hideous appearance, upon which she put him into a cage, and withheld from him food and drink

But a slave-girl looked at him, and had compassion on him, and she fed him, and gave him to drink, without the knowledge of the Queen Then the slave-girl found her mistress inadvertent one day, and she went forth and repaired to the sheikh, the grocer, and acquainted him with the case, saying to him, The Queen Labe is resolved upon the destruction of the son of thy brother So the sheikh thanked her, and said to her, I must surely take the city from her, and make thee Queen in her stead He then uttered a loud whistle, and there came forth to him an Afrite who had four wings, and he said to him Take this slave girl, and convey her to the city of Gulnare of the Sea, and to her mother Farashah, for they two are the most skilful in enchantment of all existing upon the face of the earth And he said to the slave girl, When thou hast arrived there, inform them that the King Beder Basim is a captive in the hands of the Queen Labe The Afrite therefore took her up, and flew away with her, and but a short time had elapsed when he alighted with her upon the palace of the Queen Gulnare of the Sea So the slave girl de-

scended from the roof of the palace, and, going in to the Queen Gulnare, kissed the ground, and acquainted her with the events that had happened to her son from first to last, upon which, Gulnare rose to her, and treated her with honour, and thanked her The drums were beaten in the city to announce the good tidings, and she informed her people, and the great men of her empire, that the King Beder Basim had been found.

After this, Gulnare of the Sea, and her mother Farashah, and her brother Saleh, summoned all the tribes of the Genii, and the troops of the sea, for the Kings of the Genii had obeyed them after the captivity of the King Samandal Then they flew through the air, and alighted upon the city of the enchantress, and they plundered the palace, and slew all who were in it. They also plundered the city, and slew all the infidels who were in it in the twinkling of an eye And Gulnare said to the slave-girl, Where is my son? The slave-girl therefore took the cage, and brought it before her, and, pointing to the bird that was within it, said, This is thy son So the Queen Gulnare took him forth from the cage, and she took in her hand some water, with which she sprinkled him, saying to him, Quit this form, and assume the form in which thou wast! And her words were not ended when he shook, and became a man as he was before, and when his mother beheld him in his original form, she rose to him and embraced him and he wept violently, as did also his maternal uncle Saleh, and his grandmother Farashah, and the daughters of his uncle, and they began to kiss his hands and his feet Then Gulnare sent for the sheikh Abdallah, and thanked him for his kind conduct to her son, and she married him (the sheikh) to the slave-girl whom he had sent to her with the news of her son So he took her as his wife, and Gulnare made him King of that city And she sum-

the arrival of the King Samandal He therefore went in to him, and as soon as the King Samandal saw him approaching, he rose to him and saluted him and welcomed him Then the King Beder Basim demanded of him in marriage his daughter Giohara, and he replied, She is at thy service, and she is thy slave-girl, and at thy disposal And the King Samandal sent some of his companions to his country, commanding them to bring his daughter Giohara, and to inform her that her father was with the King Beder Basim, the son of Gulnare of the Sea So they flew through the air, and were absent a while, after which they came back accompanied by the Queen Giohara, who, when she beheld her father, advanced to him and embraced him And he looked at her and said, O my daughter, know that I have married thee to this magnanimous King, and bold lion, the King Beder Basim, the son of the Queen Gulnare, and that he is the handsomest of the people of his age, and the most lovely of them, and the most exalted of them in dignity, and the most noble of them in rank he is not suitable to any but thee, nor art thou suitable to any but him And she replied, O my father, I cannot oppose thy wish therefore do what thou wilt, for anxiety and distress have ceased, and I am unto him of the number of servants.

So thereupon they summoned the Cadies and the witnesses, and they performed the ceremony of the contract of the marriage of the King Beder Basim, the son of the Queen Gulnare of the Sea, to the Queen Giohara The people of the city decorated it, sent forth the announcers of the glad tidings, and released all who were in the prisons, and the King clothed the widows and the orphans, and conferred robes of honour upon the lords of the empire, and the Emirs and other great men Then they celebrated a grand festivity, made banquets, and continued the festivities evening

and morning for a period of ten days, and they displayed her to the King Beder Basim in nine different dresses After this, the King Beder Basim conferred a dress of honour upon the King Samandal, and restored him to his country and his family and his relations, and they ceased not to pass the most delightful life, and the most agreeable days, eating and drinking, and enjoying themselves, until they were visited by the terminator of delights and the separator of companions

This is the end of their story The mercy of God be on them all!



CHAPTER XXIV

COMMENCING WITH PART OF THE SEVEN HUNDRED AND FIFTY-SIXTH NIGHT, AND ENDING WITH PART OF THE SEVEN HUNDRED AND SEVENTY-EIGHTH

THE STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL

THERE was, in olden times, and in an ancient age and period, in Egypt, a King named Asim the son of Safwan. He was a liberal, munificent King, reverend and dignified: he possessed many countries, and castles and fortresses, and troops and soldiers, and he had a Vizier named Faris the son of Saleh; and they all worshipped the sun and fire instead of the Almighty King, the Glorious, the Mighty in dominion. Now this King became a very old man; old age and sickness and decrepitude had rendered him infirm; for he had lived a hundred and eighty years, and he had not a male child nor a female, on account of which he was in a state of anxiety and grief night and day. And it happened that he was sitting one day upon the throne of his kingdom, with the Emirs and Viziers and the chief officers and the lords of the empire serving

him according to their custom and according to their ranks, and whosoever of the Emirs came in to him having with him a son, or two sons, the King envied him, and he said within himself, Everyone is happy and rejoicing in his children, but I have not a son, and to-morrow I shall die, and leave my kingdom and my throne and my lands and my treasures and my riches, and the strangers will take them, and no one will ever remember me there will not remain any memory of me in the world Then the King Asim became drowned in the sea of solicitude, and in consequence of the rapid succession of griefs and solicitudes in his heart, he wept, and descended from his throne, and sat upon the floor, weeping and humbling himself So when the Vizier and the assembly of the great men of the empire who were present saw him do thus with himself, they called out to the people, and said to them, Go ye to your abodes and rest until the King recover from the state in which he is

They therefore departed, and there remained not any excepting the King and the Vizier, and when the King recovered, the Vizier kissed the ground before him and said to him, O King of the age, what is the cause of this weeping? Inform me who of the Kings and the lords of the castles, or of the Emirs and the lords of the empire, hath become thine enemy, and acquaint me who opposeth thee, O King, that we may all attack him, and take his soul from between his sides But the King spoke not, nor raised his head. Then the Vizier kissed the ground before him a second time, and said to him, O King of the age, I am like thy son and thy slave, nay, I have reared thee, and I know not the cause of thy grief and thine anxiety and thy distress and the state in which thou art. Who then beside me can know, and stand in my stead before thee Acquaint me therefore with the cause of this

cient for me But the Vizier replied, Tell me, O King, what is the cause of this weeping perhaps God may give thee relief by my means And the King said to him, O Vizier, my weeping is not on account of wealth, nor on account of horses, nor on account of anything but this, that I have become an old man, and my age is about a hundred and eighty years, and I have not been blessed with a male child nor a female, so when I die, they will bury me, then will every trace of me be obliterated, and my name will become extinct, and strangers will take my throne and my kingdom, and no one will ever remember me To this the Vizier replied, O King of the age, I am older than thou by a hundred years, and have never been blessed with a child, and I cease not to suffer anxiety and grief night and day, and what shall we do, I and thou? But I have heard of the fame of Solomon the son of David (on both of whom be peace!), and that he hath a mighty Lord able to accomplish everything It is meet therefore that I repair unto him with a present, and have recourse to him that he may petition his Lord perhaps He may bless each of us with a child. The Vizier then prepared for the journey, took a magnificent present, and repaired with it to

Solomon the son of David (on both of whom be peace!) Such was the case of the Vizier.

Now as to Solomon the son of David (on both of whom be peace!), God (whose perfection be extolled, and whose name be exalted!) spoke in revelation unto him, and said, O Solomon, verily the King of Egypt hath sent to thee his chief Vizier, with presents and rarities, which are such and such things. Send thou therefore unto him thy Vizier Asaph the son of Barkia to meet him with honour and with provisions at the halting-places, and when he presenteth himself before thee, say to him, Verily the King hath sent thee to demand such and such things, and thine affair is so and so. Then propose to him the faith. So upon this Solomon ordered his Vizier Asaph to take with him a company of his dependants, to meet them with honour and with sumptuous provisions at the halting-places. Accordingly Asaph went forth, after he had prepared all things necessary, to meet them, and he proceeded until he came to Faris, the Vizier of the King of Egypt. He met him and saluted him, and treated him and those who accompanied him with exceeding honour, and proceeded to present to them the provisions and the provender at the halting-places, and he said to him, A friendly and free and ample welcome to the coming guests! Rejoice ye at the information of the accomplishment of your affair, and let your hearts be glad and your eyes be cheerful and your bosoms be dilated! So the Vizier said within himself, Who acquainted them with this? Then he said to Asaph the son of Barkia, And who informed you of us and of our desires, O my lord? Asaph answered him, Verily Solomon the son of David (on both of whom be peace!), he it was who informed us of this. And who, said the Vizier Faris, informed our lord Solomon? He answered him, The Lord of the heavens and the

when they lodged them in the mansion of entertainment, treated them with the utmost honour, and brought to them sumptuous banquets during a period of three days

After this, they brought them before Solomon the Prophet of God (peace be on him!), and when they went in to him, they desired to kiss the ground before him, but he prevented their doing so, and said, It is not meet that a man prostrate himself upon the ground save unto God (to whom be ascribed might and glory!), the Creator of the earth and the heavens and all other things, and whoever among you desireth to stand, let him stand, but none of you shall stand in attendance upon me They therefore complied, and the Vizier Faris sat, and some of his servants, but some of the inferiors stood waiting upon him, and when they had sat a while, the servants spread for them the tables, and the people all ate of the repast until they were satisfied Then Solomon commanded the Vizier of Egypt to mention his affair, that it might be accomplished, and said to him, Speak, and conceal not aught of that on account of which thou hast come, for thou hast not come save for the accomplishment of an affair, and I will inform thee thereof It is thus and thus the King of Egypt who sent thee is named Asim, and he hath become a very old man, decrepit, infirm, and God (whose name be exalted!) hath not blessed him with a male child nor a female He hath therefore been in a state of grief and anxiety and solicitude night and day, until it happened to him that he was sitting upon the throne of his kingdom one day, and the Emirs and Viziers and the great men of his empire came in to him, and he saw some of them having two sons each, and some having one son, and some of them having three sons, and they came in accompanied by their sons, and stood in attendance upon him So he meditated in himself, and said, by reason of the excess of his sorrow,

Who will take my kingdom after my death? And will any but a stranger take it? Thus I shall be as though I had never been. He became drowned in the sea of solicitude on account of this, and ceased not to remain in solicitude and sorrow until his eyes overflowed with tears, and he covered his face with the handkerchief, and wept violently. Then he arose from his throne, and sat upon the floor, weeping and lamenting, and none knew what was in his heart excepting God (whose name be exalted!) while he thus sat upon the floor. And when the Prophet of God, Solomon the son of David (on both of whom be peace!), had informed the Vizier Faris of the sorrow and weeping of the King, and what had happened between him and his Vizier from first to last, he said after that to the Vizier Faris, Is this which I have told thee, O Vizier, true? So the Vizier Faris answered, O Prophet of God, verily that which thou hast said is true and correct; but, O Prophet of God, when I was conversing with the King respecting this matter, there was not with us anyone, and not one of the people knew our case. Who then informed thee of all these things? He replied, My Lord, who knoweth the future glance and what the bosoms conceal, informed me. So thereupon the Vizier Faris said, O Prophet of God, this is none other than an excellent, mighty Lord, able to accomplish everything. And the Vizier Faris embraced the true faith, he and they who were with him.

The Prophet of God, Solomon, then said to the Vizier, Verily thou hast with thee such and such rarities and presents. The Vizier replied, Yes. And Solomon said to him, I accept from thee all of them, but I give them unto thee, and rest thou, and those who are with thee, in the place where ye took up your quarters, that the fatigue of the journey may quit you, and tomorrow, if it be the will of God (whose name be

exalted!), thine affair shall be accomplished in the most complete manner, by the will of God, the Lord of the earth and the heaven, and the Creator of all creatures Then the Vizier Faris went to his place, and he repaired to the lord Solomon on the following day; whereupon the Prophet of God, Solomon, said to him, When thou hast come unto the King Asim the son of Safwan, and hast an interview with him, do ye both ascend such a tree, and sit silent, and when it is the period between the morning and evening prayers, and the mid-day heat hath become assuaged, descend ye to the foot of the tree, and look ye there ye will find two large serpents coming forth, the head of one being like the head of the ape, and the head of the other like the head of an Afrite When ye see them, smite ye them with arrows, and kill them, then [cut off and] throw away, from the head-part of each of them, as much as one span's length, and of the tail-part of each of them likewise so their flesh will remain, and do ye cook it, and cook it well, and feed your two wives with it, and ye will obtain by them, by the permission of God (whose name be exalted!), male children Then Solomon (on whom be peace!) caused to be brought a seal-ring and a sword, and a wrapper containing a tunic ornamented with jewels, and he said, O Vizier Faris, when the two sons of you twain shall have grown up, and attained to manhood, give ye to each one of them one of these things. And after this, he said to the Vizier, In the name of God! May God (whose name be exalted!) accomplish thine affair! And now there remaineth not aught for thee to do but that thou set forth on thy journey, relying upon the blessing of God (whose name be exalted!), for the King is night and day expecting thine arrival, and his eye is constantly gazing upon the way So upon this the Vizier Faris advanced to the Prophet of

God, Solomon the son of David (on both of whom be peace!), and bade him farewell, and went forth from him, after he had kissed his hands

He journeyed on during the rest of that day, full of joy on account of the accomplishment of his affair, and he prosecuted his journey with diligence night and day, and ceased not to travel on until he came near to Egypt, when he sent one of his servants to acquaint the King Asim therewith So when the King Asim heard of his arrival and of the accomplishment of his affair, he rejoiced exceedingly, he and his chief officers and the lords of his kingdom and all his troops, and especially at the safety of the Vizier Faris. And when the King and the Vizier met each other, the Vizier alighted, and kissed the ground before him, and gave the King the glad tidings of the accomplishment of his affair in the most complete manner, after which he proposed to him the true faith, whereupon the King Asim embraced the true faith, with all his subjects, and said to the Vizier Faris, Go to thy house and rest thyself this night, and rest thyself also for a week, and enter the bath after that, come to me, that I may inform thee of a thing respecting which we must deliberate So the Vizier kissed the ground and departed, he and his dependants and his young men and his servants, to his house, and he rested eight days, after which he repaired to the King, and related to him all that had occurred between him and Solomon the son of David, on both of whom be peace! He then said to the King, Arise thou alone, and come with me He therefore arose with the Vizier, and they took two bows and two arrows, ascended the tree, and sat silent until the period of mid-day had passed, and ceased not to remain so until near the time of afternoon-prayers, when they descended, and looked, and saw two large serpents come forth from the foot of

the tree. The King looked at them, and liked them, for they excited his admiration when he saw them with collars of gold, and he said, O Vizier, verily these two serpents are adorned with collars of gold! By Allah, this is a wonderful thing! let us take them and put them into a cage, and divert ourselves with the sight of them. But the Vizier replied, These hath God created for their use so smite thou one with an arrow, and I will smite one with an arrow Accordingly they both shot at them with the arrows, and slew them, and they cut off from the head-part of each of them a span, and from the tail-part of each a span, and threw away these pieces They then went with the rest to the King's palace, demanded the cook, and gave him that meat, saying to him, Cook this meat nicely, with onion-sauce and spices, and ladle it out into two saucers, and bring them hither at such a time and at such an hour, and delay not. So the cook took the meat, and went with it to the kitchen, and he cooked it well, with excellent onion-sauce, after which he ladled it out into two saucers, and brought them before the King and the Vizier. The King therefore took a saucer, and the Vizier a saucer, and they fed with them their two wives, and by the good pleasure of God (whose perfection be extolled, and whose name be exalted!), and His power and will, it happened, that night, as the Prophet of God, Solomon, had said

The King remained, after that, three months disturbed in heart, saying within himself, I wonder whether this thing be true or not true Then his wife was sitting one day, and she felt symptoms of becoming a mother, and she was pained, and her complexion changed. So she summoned one of the eunuchs who were with her, and he was one of the chief of them, and she said, Go to the King, wherever he is, and say to him, O King of the age, I give thee the glad

tidings that our mistress hath felt symptoms of her becoming a mother. The eunuch therefore went forth quickly, full of joy, and he saw the King alone, with his hand upon his cheek, meditating on this subject, so the eunuch approached him, and kissed the ground before him, and informed him of this fact. And when he heard the words of the eunuch, he rose upon his feet, and, in the excess of his joy, he kissed the hand of the eunuch, and his head, and, having pulled off the apparel that was on himself, gave it to him, and he said to those who were present in his hall of assembly, Whosoever loveth me, let him bestow favours upon him. They therefore gave him, of riches and jewels and jacinths and horses and mules and gardens, what could not be numbered nor calculated Then the Vizier came in at that time to the King, and said, O King of the age, I was just now sitting alone in the house, troubled in heart, meditating upon the state of my wife, and saying within myself, I wonder whether it be true, and whether Katoun will bear me a child or not—when lo, the eunuch came in to me, and gave me the glad tidings that my wife Katoun had felt symptoms of becoming a mother, and that her complexion was changed, whereupon, in my joy, I pulled off all the apparel that was upon me, and gave it to the eunuch, and I gave him a thousand pieces of gold, and made him the chief of the eunuchs Then the King Asim said, O Vizier, verily God (blessed be He, and exalted be His name!) hath favoured us, in His bounty and goodness and liberality and beneficence, with the right religion, and honoured us in His graciousness and bounty, and brought us out from darkness into light, and I desire to relieve the people, and to rejoice them So the Vizier replied, Do what thou desirest And he said, O Vizier, go down immediately, and take forth every one who is in prison, of the criminals and

debtors, and whosoever shall be guilty of an offence after that, we will requite him with that which he shall deserve We will also take off from the people the tribute for three years, and do thou set up around this city kitchens, around the walls, and order the cooks to suspend there all kinds of cooking-pots, to cook all kinds of viands, and to continue the cooking night and day, and all who are in this city, and in the surrounding tracts, near and distant, shall eat and drink and carry to their houses Order them also to make merry, and to decorate the city seven days, and not to shut their shops night nor day

So the Vizier went forth immediately, and did as the King Asim had commanded him They decorated the city and the castle and the towers in the most beautiful manner, and clad themselves in the best of apparel, and the people passed their time in eating and drinking and play and merriment until the period of the delivery of the King's wife, after the fulfilment of her days, when she gave birth to a male child like the moon in the night of its fulness, and the King named him Seifelmolouk Likewise the wife of the Vizier gave birth to a boy like a lamp, and he named him Said When they had attained to years of discretion, the King Asim, whenever he beheld them, rejoiced in them exceedingly, and when their age had become twenty years, the King summoned his Vizier Faris to a private interview, and said to him, O Vizier, a thing hath occurred to my mind, and I desire to do it, but I will consult thee respecting it. The Vizier replied, Whatever hath occurred to thy mind, do it, for thy judgment is blessed And the King Asim said, O Vizier, I have become a very old, decrepit man, for I am far advanced in years, and I desire to reside in a mosque, to worship God (whose name be exalted!), and give my kingdom and my

empire to my son Seifelmolouk, since he is now a comely young man, perfect in horsemanship and intellect and polite literature and gravity and the art of government. What then sayest thou, O Vizier, of this idea? The Vizier answered, Excellent is the idea that thou hast formed. It is a blessed and fortunate idea, and if thou do this, I also will do like thee, and my son Said shall be Vizier unto him, for he is a comely young man, a person of knowledge and judgment. Thus the two shall be together, and we will arrange their affair, and will not be negligent respecting their case, but guide them to the right way Then the King Asim said to his Vizier, Write the letters, and send them by the couriers to all the provinces and districts and fortresses and castles that are under our authority, and order their chiefs to be present in such a month in the Horse-course of the Elephant. The Vizier Faris therefore went forth immediately, and wrote to all the governors and the commanders of the castles, and others who were under the authority of the King Asim, commanding them all to be present in that month, and he ordered that every one who was in the city should be present, the distant and the near

Then the King Asim, after the expiration of the greater part of the interval, commanded the servants to pitch the tents in the midst of the horse-course, and to decorate them in the most sumptuous manner, and to set the great throne upon which the King sat not save on the occasions of festivals. So they did immediately all that he commanded them they set the throne, and the Lieutenants and Chamberlains and Emirs went forth The King also went forth and commanded to proclaim among the people, In the name of God! Come forth to the horse-course! Accordingly the Emirs and Viziers, and the governors of the provinces

and the cultivated tracts, came forth to that horse-course, and betook themselves to the service of the King, as was their custom, and they all remained in their several places, some of them sat and some stood, until all the people had collected, when the King gave orders to spread the table They therefore spread it, and they ate and drank, and prayed for the King Then the King commanded the Chamberlains to proclaim among the people that they should not depart. So they proclaimed, and said in their proclamation, Not one of you shall go until he heareth the words of the King! They then raised the curtains, and the King said, Whoso loveth me, let him remain until he heareth my words Wherefore all the people sat with tranquil souls, after they had been fearful And the King rose upon his feet, and made them swear that none of them would rise from his place, and he said to them, O Emirs and Viziers and Lords of the empire, great and small, and whosoever is present of all the people, do ye know that this kingdom was an heritage unto me from my fathers and forefathers? They answered him, Yes, O King all of us know that. And he said to them, I and ye all worshipped the sun and the moon, and God (whose name be exalted!) blessed us with the true faith, and delivered us from darkness into light, and God (whose perfection be extolled, and whose name be exalted!) guided us unto the true religion Know also that I have now become a very old man, decrepit, impotent and I desire to sit in a mosque, there to worship God (whose name be exalted!), and to beg His forgiveness of past offences, and this my son Seifelmolouk shall be ruler. Ye know that he is a comely young man, eloquent, acquainted with the affairs of the world, intelligent, excelling in science, just I therefore desire at this present time to give him my kingdom, and to make

him King over you in my stead, and seat him as Sul in my place So I will retire to worship God (wh name be exalted!) in a mosque, and my son Sei molouk will be invested with the sovereignty, a judge between you What then do ye all say? A upon this, they all rose, and, having kissed the grou before him, answered, We hear and obey And th said, O our King and our defender, shouldst thou over us one of thy slaves, we would obey him, a attend to thy words, and comply with thy comman how then in the case of thy son Seifelmolouk? W accept him and approve of him, on the eye and the hea

So thereupon the King Asim the son of Safwa arose, and descended from his throne, and, havin seated his son on the great throne, took the crow from his own head, and put it on the head of his son and he girded his waist with the royal girdle The the King Asim seated himself upon the throne of hi kingdom, by the side of his son, and the Emirs an Viziers, and the great men of the empire, and all th people, arose and kissed the ground before him, an stood saying one to another, He is worthy of the sovereignty, and he is more worthy of it than any other They made proclamation of safety, and offered up prayers in his favour for victory and good fortune, and Seifelmolouk scattered gold and silver over the heads of all the people, conferred robes of honour and gave and bestowed Then after a moment, the Vizier Faris arose, and kissed the ground, and said, O Emirs, O lords of the empire do ye know that I am Vizier, and that my office of Vizier commenced of old, before the King Asim the son of Safwan was invested with the sovereignty, who hath now divested himself of the sovereignty and invested his son in his stead? They answered, Yes we know that thou hast inherited thine office of Vizier from father after grandfather

And he said, And now I divest myself, and invest this my son Said; for he is intelligent, sagacious, knowing. What then say ye all? And they answered, None is fit to be Vizier to the King Seifelmolouk except thy son Said; for they are suited one to the other. So thereupon the Vizier Faris arose, and took off his Vizier's turban, and put it on the head of his son Said, and he put the Vizier's ink-case before him also And the Chamberlains and Emirs said, Verily he deserveth the office of Vizier. Then the King Asim and the Vizier Faris arose, and opened the treasuries, and conferred sumptuous robes of honour upon the Kings and Emirs and Viziers, and the great men of the empire, and all the people, gave salaries and benefactions, and wrote for them new diplomas and mandates with the signature of Seifelmolouk and the signature of the Vizier Said the son of the Vizier Faris, and the people [of the provinces] remained in the city for a week, after which each of them journeyed to his district and his place

The King Asim then took his son Seifelmolouk, and Said the son of the old Vizier, and they entered the city, went up to the palace, and, having summoned the Treasurer, ordered him to bring the seal-ring and the sword and the wrapper, and the King Asim said, O my sons, come each of you shall choose something from this present and take it. And the first who put forth his hand was Seifelmolouk, who took the wrapper and the seal-ring and Said put forth his hand, and took the sword, after which they kissed the hands of the old king, and departed to their dwelling-places. Now when Seifelmolouk took the wrapper, he did not open it, nor look at what was in it, but he threw it upon the couch on which he slept at night, together with his Vizier Said, for it was their custom to sleep together They spread their

bed, and the two lay down together upon it, the candles shedding their light upon them, and they remained until midnight. Then Seifelmolouk awoke from his sleep, and, seeing the wrapper at his head, he said within himself, I wonder what is in this wrapper which the King hath given us among the rarities. So he took it, and took a candle, and descended from the couch, leaving Said asleep, and he entered a closet, and opened the wrapper, whereupon he saw in it a tunic of the fabric of the Genii. He then opened the tunic, and spread it out, and found upon the lining of the back part of it the portrait of a damsel, delineated in gold, but her loveliness was wonderful When he saw this portrait, his reason fled from his head he became mad with love of it, and fell upon the floor in a fit, and began to weep and wail, and to slap his face and his bosom, and to kiss the portrait. Then he recited these two verses —

Love at its commencement is like running saliva.
Destiny bringeth it and exciteth it.
But when the youth plungeth into the abysses of love,
events occur too great for him to bear

He ceased not to wail and weep, and to slap his face and his bosom, until the Vizier Said awoke, and looked at the bed, and saw not Seifelmolouk, but he saw a candle, and he said within himself, Whither is Seifelmolouk gone? He then took the candle, and proceeded to search through all the palace until he came to the closet in which Seifelmolouk was, when he saw him weeping violently and wailing So he said to him, O my brother, for what reason is this weeping? What hath happened to thee? Tell me, and acquaint me with the cause of this But Seifelmolouk spoke not to him, nor raised his head he still wept and wailed, and struck his hand upon his bosom. Therefore when Said saw him in this state, he said, I

I know not the original of this portrait. And Said replied, Come, read this inscription. So Seifelmolouk advanced, and read the inscription that was upon the crown, and knew its purport, and thereupon he uttered a loud cry from the bottom of his bosom, and said, Ah! Ah! Ah! But Said said to him, O my brother, if the original of this portrait be in existence, and her name be Bedia Eljemal, and she be in the world, I will hasten to seek her, without delay, that thou mayest attain thy desire I conjure thee then by Allah, O my brother, that thou relinquish weeping, in order that thou mayest introduce the people of the empire to wait upon thee, and when the morning cometh, summon the merchants and the poor devotees and the travellers and the needy, and inquire of them respecting the particulars of this city Perhaps someone, by the blessing of God (whose perfection be extolled, and whose name be exalted!), and by His aid, may direct us to it, and to the Garden of Irem

Accordingly, when the morning came, Seifelmolouk arose, and ascended the throne, hugging the tunic, for from this time he neither rose nor sat down, nor would sleep come to him, unless it were with him So the Emirs and Viziers and the troops and the lords of the empire came in to him, but when the court was fully attended, and the assembly was ranged in order, the King Seifelmolouk said to the Vizier Said, Go forth to them, and say to them that the King hath experienced an indisposition, and that he passed not last night save in a state of illness The Vizier Said therefore went forth, and acquainted the people with that which the King had said. And when the King Asim heard that, the case of his son was not a light matter to him, wherefore, upon this, he summoned the sages and the astrologers, and went in with them to his son Seifelmolouk, and they looked at him, and prescribed

for him a beverage, and he remained in his place during a period of three months So the King Asim said to the sages who were present, being enraged against them, Wo to you, O dogs! Are ye all unable to cure my son? Now if ye cure him not immediately, I will slay you all! Their chief replied, O King of the age, we know that this is thy son, and thou knowest that we are not neglectful in the cure of the stranger how then should we be so with respect to the cure of thy son? But thy son hath a difficult disease if thou desire to know it, we will mention it to thee, and inform thee of it The King Asim said, What hath appeared to you in the disease of my son? So the chief sage answered him, O King of the age, verily thy son is now enamoured, and loveth a person with whom there is no way of effecting a union And upon this, the King Asim was enraged, and said, How learned ye that my son is enamoured, and how came love unto my son? They therefore answered him, Ask his brother and his Vizier, Said, for he is the person who knoweth his state And the King Asim arose, and, having entered a closet alone, summoned Said, and said to him, Tell me the true nature of the disease of my son But he replied, I know not its true nature And the King said to the executioner, Take Said, bind his eyes, and smite off his head So Said feared for himself, and said, O King of the age, give me promise of indemnity And he replied, Tell me, and thou shalt be safe Then Said said to him, Verily thy son is enamoured —And who, asked the King, is the object of his passion? Said answered, The daughter of one of the Kings of the Genii, for he saw her portrait upon a tunic in the wrapper which Solomon the Prophet of God gave you

And thereupon the King Asim arose and went in to his son Seifelmolouk, and said to him, O my son,

what hath afflicted thee, and what is this portrait of which thou hast become enamoured, and why didst thou not inform me? Seifelmolouk answered, O my father, I was abashed at thee, and I was no able to mention to thee that matter, nor could I acquaint anyone with aught of it but now thou knowest my state, see then how thou wilt act to effect my cure His father said to him, What expedient shall be employed? Were this of the daughters of mankind, we would contrive an expedient to obtain access to her, but she is of the daughters of the Kings of the Genii, and who is able to gain possession of her, unless it be Solomon the son of David! for he is the person who can effect that. But, O my son, arise immediately, and strengthen thyself, and mount, and go to the chase, and to the games in the horse-course, employ thyself also in eating and drinking, and dismiss anxiety and grief from thy heart. I will bring thee a hundred damsels of the daughters of Kings, and thou hast no need of the daughters of the Genii, over whom we have no power, and who are not of our species. But he replied, I will not relinquish her, nor will I seek any other than her So his father said to him, How shall it be done, O my son? And he answered him, Bring to us all the merchants and the travellers and wanderers throughout the countries, that we may inquire of them respecting this. Perhaps God will direct us to the garden of Irem and to the city of Babil The King Asim therefore commanded that every merchant in the city should present himself, and every stranger in it, and every sea-captain, and when they came, he asked them respecting the city of Babil and its country, and respecting the Garden of Irem. Not one of them, however, knew these places, or gave any information of them. But on the breaking up of the assembly, one of them said, O King of the age, if

thou desire to know that, inquire in the country of China; for it hath a great city, and perhaps some one of that place may direct thee to the object of thy desire. And upon this, Seifelmolouk said, O my father, fit out for me a ship for the voyage to the land of China. His father replied, O my son, sit thou upon the throne of thy kingdom, and rule the people, and I will make the voyage to the land of China, and go myself on this business. But Seifelmolouk said, O my father, this affair concerneth me, and no one can seek to accomplish it like myself, and whatever may happen, if thou give me permission to make the voyage, I will do so, and be absent for a period of time. If I find any tidings of her, my desire is attained, and if I find no tidings of her, by the voyage I shall experience dilatation of my bosom, and enlivenment of my heart. by this means my case will become easy, and if I live, I shall return to thee safe. And the King looked at his son, and saw for himself no resource but doing for him that which would content him. So he gave him permission to make the voyage, and fitted out for him forty ships, and a thousand memlooks, besides servants, and gave him wealth and treasures, with everything that he required of implements of war, and he said to him, Set forth on thy voyage, O my son, in prosperity and health and safety. I commit thee unto Him with whom deposits are not lost.

Then his father and his mother bade him farewell, the ships were laden with water and provisions and arms and soldiers, and they commenced the voyage. They ceased not to pursue their course until they arrived at the capital of China, and when the people of China heard that there had come to them forty ships filled with men and equipages and arms and stores, they made sure that they were enemies who had come to attack them and besiege them; wherefore

they closed the gates of the city and prepared the catapults. So when the King Seifelmolouk heard of this, he sent to them two of his favourite memlooks, and said to them, Go ye to the King of China, and say to him, This is Seifelmolouk, the son of the King Asim he hath come unto thy city as a guest, to divert himself in thy country for a period of time, and not to fight, nor to contend so if thou wilt receive him, he will land to visit thee, and if thou wil not receive him, he will return, and not trouble thee nor the people of thy city Accordingly the memlooks, on their arriving at the city, said to its inhabitants, We are envoys of the King Seifelmolouk They therefore opened to them the gate, and went with them, and presented them before the King His name was Faghfour[1] Shah, and there had existed between him and the King Asim, before that period, an acquaintance So when he heard that the King who had come to him was Seifelmolouk, the son of the King Asim, he bestowed robes of honour upon the envoys, and gave orders to open the gates He also prepared the gifts of hospitality, and went forth himself, with the favourite officers of his empire, and came to Seifelmolouk, and they embraced each other He said to him, A friendly and free and ample welcome to him who hath come unto us! I am thy memlook, and the memlook of thy father, my city is at thy disposal, and everything that thou demandest shall be brought unto thee And he presented to him the gifts of hospitality, and provisions [for him and his people], at their stations. Then the King Seifelmolouk mounted, and Said his Vizier, and with them their favourite officers and the rest of the soldiers, and they proceeded

[1] Faghfour is a corruption of the ancient Persian expression Bag puter, or Bhag putra meaning Son of the Illustrious

along the seashore until they entered the city, when the cymbals were beaten, and the drums, to announce the happy event, and they remained there for a period of forty days, well entertained

After this, the King of China said to Seifelmolouk, O son of my brother, how art thou? Hath my country pleased thee? Seifelmolouk answered him, May God (whose name be exalted!) make it ever to be honoured by thy rule, O King! And the King Faghfour Shah said, Nought hath brought thee hither save some affair that hath occurred to thee, and whatever thing thou desirest to obtain from my country, I will accomplish it for thee So Seifelmolouk replied, O King, verily my case is wonderful, and it is this I have become enamoured of a portrait of Bedia Eljemal And upon this the King of China wept in pity and compassion for him, and said to him, And what desirest thou now, O Seifelmolouk? He answered him, I desire of thee that thou bring unto me all the wanderers and travellers, and those who are accustomed to journeys, that I may inquire of them respecting the original of this portrait Perhaps some one of them may give me information respecting her The King Faghfour Shah therefore sent the Lieutenants and Chamberlains and guards, and commanded them to bring all the wanderers and travellers who were in the country So they brought them, and they were a numerous company, and they assembled before the King Faghfour Shah Then the King Seifelmolouk inquired respecting the city of Babil and the Garden of Irem but none of them returned him an answer, wherefore the King Seifelmolouk was perplexed at his case After that, however, one of the sea-captains said, O King, if thou desire to know this city and that garden, inquire in the Islands that appertain to India

So thereupon Seifelmolouk commanded that they should bring the ships; and they did so, and stored them with water and provisions and all that they required, after which, Seifelmolouk embarked with Said his Vizier, having bidden farewell to the King Faghfour Shah, and they continued their course over the sea for a period of four months, with a fair wind, safe and secure. But it happened that there arose against them a wind one day, the billows came upon them from every quarter, the rain descended upon them, and the sea became changed by the violence of the wind. The ships dashed one against another by reason of the force of the wind, and all fell to pieces, as also did the small boats [excepting one], and they were all submerged but Seifelmolouk with a party of his memlooks who remained in a small boat. Then the wind became stilled and calmed by the power of God (whose name be exalted!), and the sun rose, and Seifelmolouk, opening his eyes, saw not any of the ships, nor saw he aught save the sky and the water and himself and those who were with him in the little boat. So he said to the memlooks who were with him, Where are the ships and the small boats, and where is my brother Said? They answered him, O King of the age, there remain not ships nor boats nor those who were in them, for they are all submerged, and have become food for the fishes. And thereupon Seifelmolouk called out, and repeated a sentence the utterer of which is secure from confusion, that is, There is no strength nor power but in God, the High, the Great! Then he began to slap his face, and desired to cast himself into the sea, but the memlooks prevented him, and said to him, O King, what advantage would arise to thee from this? Thou hast done with thyself thus, and hadst thou attended to the words of thy father, nought of this had happened to

thee. But all this was written from eternity by the will of the Creator of souls, and the servant must experience the accomplishment of that which God hath decreed to befall him The astrologers said to thy father, at thy birth, Verily all these difficulties will befall this thy son And in this case we have no resource but to be patient until God shall dispel from us the affliction in which we are involved And Seifelmolouk said, There is no strength nor power but in God, the High, the Great! There is no place of refuge from that which God (whose name be exalted!) decreeth, nor any flight therefrom! Then he sighed, and recited these verses —

I am perplexed by the Compassionate! without doubt, in my case and trouble hath befallen me from sources unknown to me!
I will be patient that mankind may know me to have borne with patience that which is more bitter than aloes
The taste of bitter aloes is not like my patience for I have borne with patience what is hotter than live coals
I have no resource in my present case but I commit my affairs to the Disposer of events

He was drowned in the sea of solicitudes, and his tears ran down his cheeks like a copious rain, and he slept for a period of the day, after which he awoke, and demanded some food So he ate until he was satisfied, and they removed the provision from before him The boat proceeded with them, and they knew not whither it was conveying them, and it ceased not to bear them along with the waves and the winds night and day for a long period of time, until their provision was exhausted, and they were confounded, and became in a state of the most violent hunger and thirst and agitation. But lo, an island appeared to them in the distance, and the winds drove them on until they arrived at it, whereupon they made fast

They ceased not to proceed in this manner for the space of a month, till another island appeared to them, and they landed upon that island, and saw there fruits of various kinds So they busied themselves with eating the fruits, and lo, they saw something in the way, appearing in the distance, and when they drew near to it, they looked at it, and saw it to be a creature of hideous appearance, lying down, like a column of silver And a memlook struck it with his foot; and behold it was a person with long eyes and cloven head, and he was hidden beneath one of his ears, for it was his habit, when he slept, to put one of his ears beneath his head, and to cover himself with the other ear He then seized the memlook who struck him, and went with him into the midst of the island, and lo, it was all occupied by Ghouls, who ate the sons of Adam And thereupon that memlook called out to his companions and said to them, Save yourselves, for this island is the island of the Ghouls, who eat the sons of Adam, and they desire to cut me up and eat me So when they heard these words, they turned back in flight, and descended from the shore into the boat, without having collected aught of the fruits

They proceeded for some days, and it happened that there appeared to them, one day, another island, and when they arrived at it, they found upon it a high mountain, which they ascended, and they found upon the mountain a wood of many trees, and they were hungry, wherefore they busied themselves with eating of the fruits But they were not aware when there came forth to them, from among the trees, persons of horrible aspect, and tall, the height of each of them was fifty cubits, and his dog-teeth protruded from his mouth like the tusks of the elephant. And lo, they found a person sitting upon a piece of black felt on a rock, and around him were the Ethiopians, a numerous

company, standing in attendance upon him. Then these Ethiopians came and took Seifelmolouk and his memlooks, and, having stationed them before their King, said, We found these birds among the trees. And the King was hungry: so he took two of the memlooks, and slaughtered them and ate them. Therefore when Seifelmolouk beheld this thing, he feared for himself, and wept; and he recited these two verses:—

Calamities have become familiar with my heart, and I with them, after shunning them, for the generous is habitually familiar
The anxieties that I suffer are not of one description: I have (praise be to God!) thousands of them.

Then he sighed, and recited also this couplet:—

Fortune hath smitten me so with disasters, that my heart is covered with its arrows,
And now when other arrows strike me, their points break against the points in my heart.

And when the King heard his weeping and lamentation, he said, Verily these birds have an agreeable voice and modulation, and their voices have pleased me: so put ye each one of them into a cage. Accordingly they put each of them into a cage, and they hung them over the head of the King that he might hear their voices. Thus Seifelmolouk and his memlooks became imprisoned in the cages, and the Ethiopians gave them food and drink; and at times they wept and at times laughed, and at times they talked and at times were silent; the King of the Ethiopians all the while delighting in their voices, and they ceased not to remain in this state for a length of time.

Now the King had a married daughter in another island; and she heard that her father had birds of agreeable voices, so she sent a party of her people to her father to request of him some of these birds. Her

father therefore sent to her Seifelmolouk, and three memlooks, in four cages, with the envoy who came to request them; and when they were brought to her, and she beheld them, they pleased her, and she ordered her attendants to put them up in a place over her head. So Seifelmolouk wondered at the events that had befallen him, and he reflected upon the glorious state in which he had been living, and began to weep for himself, while the three memlooks also wept for themselves; and all the time the King's daughter believed that they were singing. It was the custom of the King's daughter, when anyone of the land of Egypt or any other country fell into her possession, and pleased her, to hold him in high estimation, and it happened, by the decree of God (whose name be exalted!) and His predestination, that when she saw Seifelmolouk, his beauty and loveliness pleased her, and his stature and justness of form. She therefore gave orders to treat him and his companions with honour, and caressed him, but he showed a dislike to her, and upon this she was incensed against him and his memlooks, and commanded them to serve her, and to convey to her the water and the firewood. They continued to do thus for four years, and this state wearied Seifelmolouk so he sent to intercede with the Queen, hoping that she would liberate them, and that they might go their way and be relieved from their present state but she refused; and Seifelmolouk and the memlooks remained with her upon the island in the same condition The inhabitants of the island knew that they were the birds of the King's daughter; wherefore none of the people of the city dared to hurt them in any way, and the heart of the King's daughter was at ease respecting them, and she felt certain that there was no escape for them from this island. So they used to absent themselves from her for two days, and three, and to go

about the desert to collect firewood from the different tracts of the island and to bring it to the kitchen of the King's daughter, and they continued in this state five years

After this, it happened that Seifelmolouk sat with his memlooks, one day, upon the shore of the sea, conversing upon the events that had occurred, and Seifelmolouk, looking aside, and seeing himself in this place with his memlooks, thought upon his mother and his father and his brother Said, and upon the state of glory in which he had lived, and he wept and lamented and wailed exceedingly, as did also the memlooks Then the memlooks said to him, O King of the age, how long shall we weep? Weeping will not profit This is an event written upon our foreheads by the predetermination of God (to whom be ascribed might and glory!), and the pen hath written what He hath appointed, and naught will profit us but patience Perhaps God (whose perfection be extolled, and whose name be exalted!), who hath afflicted us by this calamity, will dispel it from us And Seifelmolouk said to them, O my brothers, how shall we contrive our escape from this accursed woman? I see no way of escape for us unless God deliver us from her by His favour But it hath occurred to my mind that we may flee and be at ease from this fatigue They said to him, O King of the age, whither can we go from this island, which is all occupied by Ghouls, who eat the sons of Adam? In every place to which we might go they would find us, and they would either eat us or take us prisoners and bring us back to our place, and the King's daughter would be incensed against us But Seifelmolouk replied, I will do for you something, and perhaps God (whose name be exalted!) will aid us thereby to effect our deliverance, and we shall escape from this island So they said to him, How wilt thou

act? And he answered, We will cut some of these long pieces of wood, and twist ropes of their bark, and bind one to another, and make them a raft, which we will launch into the sea, and lade with these fruits; and we will make for it oars, and embark upon it. Perhaps God (whose name be exalted!) will give us relief by means of it, for he is able to accomplish everything; and perhaps God will bless us with a fair wind, that will convey us to the land of India, and we shall escape from this accursed woman. And they replied, This is a good idea. And they rejoiced at it exceedingly.

They began immediately to cut the pieces of wood for making the raft. Then they twisted the ropes to bind the pieces of wood together, and they persevered in this work for the space of a month. Every day, in the evening, they took some firewood, and carried it to the kitchen of the King's daughter, and they devoted the rest of the day to their work in making the raft, until they completed it. So when they had finished making it, they launched it upon the sea, and laded it with fruits gathered from the trees of the island, and prepared themselves at the close of the day, not having acquainted anyone with that which they had done. Then they embarked upon the raft, and proceeded over the sea for a period of four months, not knowing whither they were borne. Their provisions were exhausted, and they had become in a state of the most violent hunger and thirst, when lo, the sea frothed and foamed, and rose in high waves, and there came to them a horrible crocodile, which put forth its forepaw, and seized one of the memlooks, and swallowed him. Therefore when Seifelmolouk saw that crocodile do thus with the memlook, he wept violently. He remained upon the raft with the two other memlooks alone, and they passed on to a distance from the place of the crocodile, in a state of fear. They ceased not

to remain in this state until there appeared to them, one day, a great mountain, terrible, lofty, rising high into the air, and they were glad at the sight of it, and after that, there appeared to them an island so they pursued their course to it with diligence, rejoicing at their arriving there But while they were in this condition, lo, the sea became agitated, and its waves rose high, and its state became changed Then again a crocodile raised his head, stretched forth his paw, and took the two remaining memlooks of Seifelmolouk, and swallowed them

So Seifelmolouk remained alone until he arrived at the island, whereupon he laboured till he had ascended the mountain, and he looked, and saw a wood, which he entered, and he walked among the trees, and began to eat of the fruits, but he saw that more than twenty great apes had ascended some of the trees, each of them larger than a mule Therefore when Seifelmolouk beheld these apes, violent fear came upon him Then the apes descended, and surrounded him on every side, and after that they walked before him, making a sign to him that he should follow them, and went on So Seifelmolouk walked after them, and they ceased not to proceed, with him following them, until they came to a castle of high structure, with lofty angles They entered this castle, and Seifelmolouk entered behind them, and he beheld in it, of all kinds of rarities and jewels and minerals, what the tongue cannot describe He saw also in this castle a young man, upon the sides of whose face hairs had not begun to grow, but he was tall, exceedingly tall, and when Seifelmolouk saw this young man, he was cheered by his company, and there was not in that castle any one of mankind besides this young man. The young man, on seeing Seifelmolouk, was pleased with him extremely, and he said to him, What is thy name, and from what

country art thou, and how camest thou hither? Acquaint me with thy story, and conceal not of it aught. Therefore Seifelmolouk replied, I, by Allah, came not hither by my own choice, nor was this place the object of my desire, nor can I remain in a place until I attain what I seek.—And what is it, said the young man, that thou seekest? Seifelmolouk answered him, I am of the Land of Egypt, and my name is Seifelmolouk, and my father is named the King Asim the son of Safwan He then related to him the events that had happened to him from the first of the case to the last, and thereupon that young man arose and betook himself to the service of Seifelmolouk, and said, O King of the age, I was in Egypt, and heard that thou hadst gone to the land of China, and how far is this land from the land of China! Verily this is a wonderful thing and an extraordinary case! Seifelmolouk replied, Thy words are true, but after that, I proceeded from the land of China to the land of India, and a wind rose against us, and the sea became agitated, and all the ships that were with me went to pieces And he told him all that had happened to him, until he said, And I have come unto thee in this place The young man then said to him, O son of the King, what thou hast experienced in this absence from thy country, and in the difficulties that have attended it, is sufficient for thee, and praise be to God, who hath brought thee to this place! Reside then with me, that I may be cheered by thy society until I die, and thou shalt be King over this region, for it compriseth this island, of which no limit is known Moreover, these apes are skilled in arts, and everything that thou shalt demand thou wilt find here But Seifelmolouk replied, O my brother, I cannot remain in any place until my affair be accomplished, though I should go round about the whole world inquiring respecting the object of my

seated himself at the door of the palace, and said within himself, I wonder what is the state of the interior of this palace, and who of the Kings is within it. Who now will acquaint me with the truth of the case, and are its inhabitants of mankind or of the Genii? He sat meditating for some time, and found not anyone entering it nor any coming forth from it. So he arose and walked forward, relying upon God, until he entered the palace, and he counted in his way seven entrance-passages, but saw no one. He beheld, however, on his right hand, three doors, and before him a door over which hung a curtain. He therefore advanced to that door, and lifted the curtain with his hand, and walked on within the door, and lo, he found a great raised floor spread with silken carpets, and at the upper end of the floor was a couch of gold, whereon sat a damsel whose face was like the moon, upon her was the apparel of Kings, and she resembled a bride on the night of her display. And at the feet of the couch were forty tables, upon which were dishes of gold and silver, all of them filled with rich viands. When Seifelmolouk beheld her, he approached her and saluted, and she returned his salutation, and said to him, Art thou of mankind or of the Genii? He answered, I am of the best of mankind, for I am a King, the son of a King. And she said to him, What dost thou desire? Avail thyself of this food, and after that relate to me thy story from first to last, and tell me how thou camest to this place. Seifelmolouk therefore seated himself at a table, and removed the cover from it, and, being hungry, he ate of those dishes until he was satiated, and washed his hands, after which he ascended the couch, and seated himself by the damsel, who thereupon said to him, Who art thou, and what is thy name, and whence hast thou come, and who brought thee hither? Seifelmolouk

see again the country of thy father and thy mother Reside, then, with me in this place with tranquil heart and mind, and I will bring before thee whatever thou shalt desire And after that, he embraced me and kissed me, and said to me, Reside here, and fear not aught Then he left me, and was absent from me a while, after which he came, bringing these tables and the furniture and carpets. But he cometh to me every Tuesday, and remaineth with me three days, and on Friday he remaineth till the middle of the afternoon, when he departeth, and he is absent until the Tuesday then again he remaineth with me in the same manner When he cometh, he eateth and drinketh with me, and embraceth me and kisseth me, but he hath not induced me to become his wife My father is named Tajelmolouk, and he knoweth no tidings of me, nor hath he discovered any trace of me Thus my story now tell me thy story

Upon this, Seifelmolouk said to her, Verily my story is long, and I fear that, if I tell it thee, the time which it will require will be too long for us, and the Afrite will come But she replied, He did not depart from me more than a little while before thine entrance, and he cometh not save on Tuesday therefore remain and be at ease, and gladden thy heart, and relate to me what hath happened to thee from first to last. So Seifelmolouk said, I hear and obey And he commenced his story, and proceeded with it until he had related the whole of it from beginning to end, and when he came to the mention of Bedia Eljemal, her eyes filled with copious tears, and she said, It is not as I imagined of thee, O Bedia Eljemal! Alas, for the conduct of fortune! O Bedia Eljemal, dost thou not remember me, nor say, My sister Dowlet Katoun, whither hath she gone? Then she wept exceedingly, and lamented that Bedia Eljemal had not

remembered her Seifelmolouk *therefore said to her,* O Dowlet Katoun, thou art a human being, and she is a Fairy how then can this be thy sister? She replied, She is my foster-sister, and the cause was this my mother went down to divert herself in the garden, and, her time coming, she gave birth to me in the garden and the mother of Bedia Eljemal was in the garden, *she and her attendant Genies, and her time came, so* she sojourned in a tract of the garden, and she gave birth to Bedia Eljemal Then she sent one of her female slaves to my mother to demand of her some food and necessary clothing, and my mother sent to her what she demanded, and invited her She therefore arose, and, taking Bedia Eljemal with her, came to my *mother, and my mother suckled* Bedia Eljemal, and her mother and she remained with us in the garden for the space of two months, after which she journeyed to her country, and she gave to my mother a thing, saying to her, When thou wantest me I will come to thee in the midst of the garden Bedia Eljemal used to come with her mother every year, and they used to remain with us some time, and then to return to their country, and if I were with my mother, O Seifelmolouk, and beheld thee with us in our country, and we were united as usual, I would employ some stratagem against Bedia Eljemal, so as to make thee attain thy desire, but I am in this place, and they know not my case If they were acquainted with my case, and knew me to be here, they could effect my deliverance from this place but the affair is God's (whose perfection be extolled, and whose name be exalted!), and what can I do?

year's journey, this accursed wretch would bring us back immediately, and he would destroy us. So Seif-elmoluk said, I will hide myself in a place, and when he passeth by me, I will smite him with the sword and slay him But she replied, thou canst not slay him unless thou kill his soul —And in what place, said he, is his soul? She answered, I asked him respecting it many times, but he would not confess to me its place It happened, however, that I urged him, one day, and he was enraged against me, and said to me, How often wilt thou ask me respecting my soul? What is the reason of thy question respecting my soul? So I answered him, O Hatim, there remaineth to me no one but thee, excepting God, and I, as long as I live, would not cease to hold thy soul in my embrace, and if I do not take care of thy soul, and put it in the midst of my eye, how can I live after thee? If I knew thy soul, I would take care of it as of my right eye And thereupon he said to me, When I was born, the astrologers declared that the destruction of my soul would be effected by the hand of one of the sons of the human Kings I therefore took my soul, and put it into the crop of a sparrow, and I imprisoned the sparrow in a little box, and put this into another small box, and this I put within seven other small boxes, and I put these within seven chests, and the chests I put into a coffer of marble within the verge of this circumambient ocean, for this part is remote from the countries of mankind, and none of mankind can gain access to it Now I have told thee, and tell not thou any one of this, for it is a secret between me and thee So I said to him, To whom should I relate it? None but thee cometh unto me, that I should tell him Then I said to him, By Allah, thou hast put thy soul in a most strongly-secured place, to which no being can gain access How then should any one of mankind gain

access to it, unless what is impossible be ordained, and God have predetermined, like as the astrologers have said? How can one of mankind gain access to this? But he replied, Perhaps one of them may have upon his finger the seal-ring of Solomon the son of David (on both of whom be peace!), and he may come hither, and put his hand with this seal-ring upon the face of the water, and say, By virtue of these names let the soul of such-a-one come up! Thereupon the coffer will come up, and he will break it, and the chests in like manner, and the small boxes, and the sparrow will come forth from the little box, and he will strangle it, and I shall die

So thereupon Seifelmolouk said, That King's son is myself, and this is the ring of Solomon the son of David (on both of whom be peace!) upon my finger Arise, then, and come with us to the shore of this sea, that we may see whether these his words be false or true The two, therefore, arose and walked on until they came to the sea, when Dowlet Katoun stood upon the sea-shore, and Seifelmolouk entered the water to his waist, and said, By virtue of the names and talismans that are upon this seal-ring, and by the influence of Solomon (on whom be peace!), let the soul of such-a-one, the son of the Blue King, the Genie, come forth! And immediately the sea became agitated, and the coffer came up So Seifelmolouk took it, and struck it against the rock, and broke it, and he broke the chests and the small boxes, and took forth the sparrow from the little box They then returned to the palace, and ascended the couch, and lo, a horrible dust arose, and a huge thing came flying and saying, Spare me, O son of the King, and slay me not, but make me thy emancipated slave, and I will cause thee to attain thy desire But Dowlet Katoun said to him, The Genie hath come, therefore kill the sparrow, lest

this accursed wretch enter the palace, and take the sparrow from thee, and slay thee, and slay me after thee So upon this he strangled the sparrow, and it died, and the Genie fell upon the ground, a heap of black ashes

Then Dowlet Katoun said, we have escaped from the hand of this accursed wretch, and how shall we now act? Seifelmolouk answered, We must seek aid of God (whose name be exalted!), who hath afflicted us, for He will order our affair, and will aid us to effect our deliverance from our present state And he arose, and pulled off, of the doors of the palace, about ten doors These were of sandal-wood and aloes-wood, and their nails were of gold and silver And he took some ropes which were there, of common silk and floss-silk, and bound the doors together, after which, he and Dowlet Katoun helped each other, so that they conveyed them to the sea and cast them into it, they having become a raft, and they tied it to the shore They then returned to the palace, and carried off the dishes of gold and silver, and likewise the jewels and jacinths and precious minerals. They transported all that was in the palace of such things as were light to carry and of high price, and put them upon that raft, and they embarked upon it, placing their reliance upon God (whose name be exalted!), who sufficeth, and doth not disappoint, him who relieth upon Him. They also made for themselves two pieces of wood as oars; and they loosed the ropes, and let the raft take its course with them over the sea They ceased not to proceed in this manner for a period of four months, until their provisions were exhausted, and their affliction became violent, and their spirits were oppressed so they begged of God to grant them deliverance from the state in which they were Seifelmolouk, during the course of their voyage, used,

when he slept, to put Dowlet Katoun behind his back; and when he turned over, the sword was between them And while they were in this state, one night, it happened that Seifelmolouk was asleep, and Dowlet Katoun awake, and lo, the raft inclined to the shore, and came to a harbour in which were ships So Dowlet Katoun saw the ships, and she heard a man talking with the sailors, and the man who was talking was the chief captain Therefore when she heard the voice of the captain, she knew that this was the harbour of some city, and that they had arrived at the habitations of men, and she rejoiced greatly, and, having roused Seifelmolouk from his sleep, she said to him, Arise and ask this captain respecting the name of this city and respecting this harbour And thereupon, Seifelmolouk arose, joyful, and said to him, O my brother, what is the name of this city, and what is this harbour called, and what is the name of its King? But the captain replied, O lying faced! O silly-bearded! if thou know not this harbour nor this city, how camest thou hither? Seifelmolouk said, I am a stranger, and I was in a vessel, one of the merchant-vessels, and it was wrecked, and sank with all that was in it but I got upon a plank, and have arrived here, and I asked thee a question, which is not disgraceful So the captain said, This is the city called Emaria, and this harbour is called the harbour Kemein el-Bahrein

Now when Dowlet Katoun heard these words, she rejoiced exceedingly, and said, Praise be to God! So Seifelmolouk said, What is the news? And she answered, O Seifelmolouk, rejoice at the announcement of speedy relief, for the King of this city is my uncle, the brother of my father, and his name is Ali-elmolouk Then she said to him, Ask him, and say to him, Is the Sultan of this city, Ali-elmolouk, well? He therefore asked him that question, and the captain,

enraged at him, replied, Thou sayest, In my life I never came hither, but am a stranger who then acquainted thee with the name of the lord of this city? And Dowlet Katoun was glad, and she knew the captain his name was Moineddin, and he was one of her father's captains he had come forth to search for her, when she was lost, and found her not, and he ceased not to search about until he came to the city of her uncle Then she said to Seifelmolouk, Say to him, O captain Moineddin, come and answer the summons of thy mistress. So he called to him in the words which she had said, and when the captain heard his words, he was violently enraged, and said to him, O dog, who art thou, and how knewest thou me? And he said to some of the sailors, Hand me an ashen staff, that I may go to this unlucky fellow and break his head He then took the staff, and went towards Seifelmolouk, and he saw the raft, and saw upon it an object wonderful and beautiful, whereat his mind was amazed, and looking, and taking a sure view, he beheld Dowlet Katoun sitting, like a piece of the moon He therefore said, What is with thee? And Seifelmolouk answered him, With me is a damsel named Dowlet Katoun And when the captain heard these words he fell down in a fit, on his hearing her name, and knowing that she was his mistress and the daughter of his King Then, as soon as he recovered, he left the raft with what was upon it, and repaired to the city, went up to the palace of the King, and asked permission to go in to him So the Chamberlain went in to the King, and said, The captain Moin hath come to thee to give thee good news. Wherefore he gave him permission to enter, and he went in to the King, and kissed the ground before him, and said to him, O King thou hast to give a present for good news, for the daughter of thy brother, Dowlet Katoun, hath arrived

at the city, in good health and prosperity, and she is upon a raft, accompanied by a young man like the moon in the night of its fulness And when the King heard the tidings of the daughter of his brother, he rejoiced, and conferred a sumptuous robe of honour upon the captain He ordered also immediately that they should decorate the city for the safety of the daughter of his brother, and sent to her, and caused her to be brought to him, together with Seifelmolouk, and saluted them, and congratulated them on their safety He then sent to his brother to inform him that his daughter had been found, and that she was with him, and when the messenger came to him, he prepared himself, and the troops assembled, and Tajelmolouk, the father of Dowlet Katoun, set forth, and proceeded until he came to his brother Ali-elmolouk, when he met his daughter, and they rejoiced exceedingly

Tajelmolouk remained with his brother a week, after which he took his daughter, and likewise Seifelmolouk, and they proceeded until they came to Serendib, her father's country, when Dowlet Katoun met her mother, and they rejoiced at her safety, and celebrated festivities, and it was a great day, the like of which is not seen As to the King, he treated Seifelmolouk with honour, and said to him, O Seifelmolouk, thou hast done unto me and my daughter all this benefit, and I am not able to requite thee for it, nor can anyone requite thee save the Lord of all creatures but I desire of thee that thou sit upon the throne in my place, and govern in the land of India, for I have given to thee my kingdom and my throne and my treasures and my servants, and all this is a present from me unto thee So thereupon Seifelmolouk arose and kissed the ground before the King, and thanked him, and said unto him, O King of the age, I have accepted all that thou hast given to me, and it is

returned from me unto thee as a present also, for I, O King of the age, desire not kingdom nor empire, nor desire I aught but that God (whose name be exalted!) may cause me to attain my desire The King then said to him, These my treasures are at thy disposal, O Seifelmolouk whatsoever thou desire of them, take it, and consult me not respecting it, and may God recompense thee for me with everything good! But Seifelmolouk replied, May God strengthen the King! There is no delight for me in sovereignty nor in wealth until I attain my wish, but I desire now to divert myself in this city, and to see its great thoroughfare-streets and its markets So Tajelmolouk ordered that they should bring him a horse of excellent breed, and accordingly they brought him a horse saddled and bridled, of excellent breed, and he mounted it, and went forth into the market, and rode through the great thoroughfare-streets of the city And while he was looking to the right and left, he saw a young man, with a tunic, crying it at the price of fifteen pieces of gold, and, looking attentively at him, he found him to resemble his brother Said, and, in truth, he was Said himself, but his complexion and condition were changed by protracted estrangement and the difficulties of travel, so he did not know him He then said to those who were around him, Bring this young man, that I may interrogate him And they brought him to him, and he said, Take him and convey him to the palace in which I am staying and let him remain with you until I return from diverting myself But they imagined that he said to them, Take him and convey him to the prison And they said, Perhaps this is one of his memlooks, who hath fled from him

Accordingly they took him and conveyed him to the prison, and shackled him, and left him sitting there Then Seifelmolouk returned from diverting himself,

and went up into the palace, but he forgot his brother Said, and no one mentioned him to him So Said remained in the prison, and when they went forth with the prisoners to employ them in constructions and repairs and similar works, they took Said with them, and he worked with the prisoners, and dirt increased upon him He remained in this state for the space of a month, reflecting upon his circumstances, and saying within himself, What is the cause of my imprisonment? And Seifelmolouk was occupied by his joys and other things But it happened that he was sitting one day, and remembered his brother Said so he said to the memlooks who were with him, Where is the memlook who was with you on such a day? They replied, Didst thou not say to us, Convey him to the prison? He said, I did not say to you these words, but I said to you, Convey him to the palace in which I am staying Then he sent the Chamberlains to Said so they brought him to him, shackled, and they loosed him from his shackles, and stationed him before Seifelmolouk, who said to him, O young man, from what country art thou? And he answered him, I am from Egypt, and my name is Said, the son of the Vizier Faris When Seifelmolouk, therefore, heard his words, he arose from the throne, threw himself upon him, and clung to his neck, and by reason of his joy, he wept violently, and he said, O my brother, O Said, praise be to God that thou art living, and that I have seen thee, for I am thy brother Seifelmolouk, the son of the King Asim So when Said heard the words of his brother, and knew him, they embraced one another, and wept together, and the persons who were present wondered at them Then Seifelmolouk ordered that they should take Said and conduct him to the bath Accordingly they conducted him thither, and on his coming forth from the bath, they clad him

in sumptuous apparel, and brought him back to the chamber of Seifelmolouk, who seated him with him on the throne. And when Tajelmolouk knew of this, he rejoiced greatly at the meeting of Seifelmolouk with his brother Said; and he came, and the three sat conversing upon the events that had happened to them from first to last.

Then Said said, O my brother, O Seifelmolouk, when the ship was submerged and the memlooks also were submerged, I and a party of the memlooks got upon a plank, and it proceeded with us over the sea for a period of a whole month; after which the wind cast us, by the decree of God (whose name be exalted!), upon an island. So we landed upon it; and we were hungry; wherefore we went in among the trees, and ate of the fruits, and were busied with eating; and we were not aware when there came forth upon us people like Afrites, who sprang upon us, and mounted upon our shoulders, saying to us, Go on with us; for ye have become our asses. I therefore said to him who had mounted me, What art thou, and why hast thou mounted me? And when he heard from me these words, he wound his leg round my neck in such a manner that I nearly died, and he beat me upon my back with his other leg, so that I thought he had broken my back. I then fell upon the ground, on my face, and no strength remained in me by reason of my hunger and thirst. So when I fell, he knew that I was hungry, and, taking me by my hand, he brought me to a tree abounding with fruit, and it was a pear-tree; and he said to me, Eat from this tree until thou art satiated. I therefore ate from that tree until I was satiated, and I arose to walk, without desiring to do so; but I had not gone more than a little way before that person turned back and mounted again upon my shoulders. A while I walked, and a while I ran, and

a while I trotted, and he, riding upon me, laughed, and said, In my life I have never seen an ass like thee

Now it happened that we gathered some bunches of grapes one day, and put them into a trench, and trod them with our feet, and that trench became a great pool Then we waited some time, and, coming again to the trench, we found that the sun had heated that juice, and that it had become wine So after that, we used to drink of it, and intoxicate ourselves, and our faces became red, and we used to sing and dance, by reason of the exhilaration produced by intoxication, whereupon they said, What is it that reddeneth your faces, and maketh you dance and sing? We replied, Ask ye not respecting this And what desire ye by asking respecting it? They said, Inform us, that we may know the truth of the case And we replied, The expressed juice of the grapes And upon this they took us to a valley, of which we knew not the length nor the breadth, and in that valley were grape-vines of which neither the beginning nor the end were known every one of the bunches that were upon them was as much as twenty pounds in weight, and every one was within easy reach, and they said to us, Gather of these We therefore gathered of them a great quantity, and I saw there a large trench, larger than a great tank, which we filled with grapes, and we trod them with our feet, and did as we had done the first time so it became wine, and we said to them It hath come to perfection With what then will ye drink? Whereupon they answered us, There were in our possession some asses like you, and we ate them, and their heads remain therefore give us to drink in their skulls And we gave them to drink, and they became intoxicated, after which they lay down, and they were about two hundred Upon this we said, one to another, Is it not enough for these to ride us,

my hand, and began to weep and cry out, while he laughed, and said, Fear not. But as to the two who were my companions, they drank the milk, and became blind And thereupon the accursed arose immediately, and, having closed the entrance of the cave, drew near to me, and felt my ribs, and he found me lean, having no meat upon me; wherefore he felt another, and he saw that he was fat, and rejoiced thereat He then slaughtered three sheep, and skinned them, and he brought some spits of iron, upon which he put the flesh of the sheep, and he put them over a fire, and roasted the meat, after which he brought it to my two companions, who ate, and he ate with them He next brought a leathern bottle full of wine, and drank it, and laid himself down upon his face and snored.

So upon this I said within myself, Verily he is immersed in sleep, and how shall I slay him? Then I remembered the spits, and I took two of them, and put them into the fire, and waited until they had become like red-hot coals, whereupon I girded myself, and, having risen upon my feet, took the two iron spits in my hand, and drew near to the accursed, and thrust them into his eyes, pressing upon them with all my strength. So by reason of the sweetness of life he rose erect upon his feet and desired to lay hold upon me, after he had become blind But I fled from him into the inner part of the cave, while he pursued me; and I said to the blind men who were with him, What is to be done with this accursed? Upon which one of them said, O Said, arise and ascend to this aperture; thou wilt find in it a polished sword, and do thou take it, and come to me, that I may tell thee what thou shalt do Accordingly I ascended to the aperture, and took the sword, and came to that man; and he said to me, Take it, and smite him upon his waist, and he will die instantly I therefore arose and ran

after him, and he was tired with running, and he came to the blind men to kill them so I came to him, and smote him with the sword upon his waist, and he became divided in twain, upon which he cried out to me, saying, O man, since thou desirest my slaughter, smite me a second time Wherefore I resolved to smite him a second time, but he who directed me to the sword said, Smite him not a second time, for in that case he will not die, but will live, and will destroy us So I complied with the direction of that man, and smote him not, and the accursed died The man then said to me, Arise, open the cave, and let us go forth from it Perhaps God will aid us, and we shall be safe from this place But I replied, No harm remaineth for us We will rather rest, and slaughter some of these sheep, and drink of this wine, for the land is far-extending And we remained in this place for a period of two months, eating of these sheep and of the fruits

After this, it happened that we were sitting upon the shore of the sea, one day, and I saw a large ship appearing upon the sea in the distance so we made a sign to the persons on board of it, and called out to them But they feared that Ghoul, for they knew that upon this island was a Ghoul that ate human beings, wherefore they desired to escape We, however, made signs to them with the ends of our turbans, and drew nearer to them, and proceeded to call out to them, and thereupon one of the passengers, who was sharp-sighted, said, O company of passengers, verily I see these indistinct objects to be human beings like us, and they have not the form of Ghouls Then they came towards us by little and little until they drew near to us, and when they were convinced that we were human beings, they saluted us, and we returned their salutation, and gave them the good news of the

but will they eat us also? There is no strength nor power but in God, the High, the Great! But we will make intoxication to overcome them, and then we will kill them, and be secure from them, and escape from their hands Accordingly we roused them, and proceeded to fill for them those skulls, and to give them to drink; but they said, This is bitter So we said to them, Wherefore do ye say that this is bitter? Everyone who saith that, if he drink not of it ten times he will die the same day They therefore feared death, and said to us, Give us to drink all the ten times And when they had drunk what remained of the ten draughts, they were intoxicated, and their intoxication was excessive, and their strength entirely failed so we dragged them by their hands, and collected a great quantity of the sticks of those vines, and put them around them and upon them after which we set fire to the sticks, and stood at a distance, to see what would become of them We then approached them, after the fire had become low, and we saw that they were reduced to a heap of ashes

We therefore praised God (whose name be exalted!), who had saved us from them, and, going forth from the midst of that island, we sought the shore of the sea. Then we parted, one from another But as to me and two of the memlooks, we walked until we came to a great wood, abounding with trees, where we busied ourselves with eating And lo, a person of tall stature, with a long beard, with long ears, and with two eyes like two cressets, before whom were many sheep which he was tending, and with him was a party of persons like himself And when he saw us, he rejoiced at our coming, and was glad, and he welcomed us, saying, A friendly and free welcome! Come to my abode, that I may slaughter for you one of these sheep, and roast it, and feed you. So we said

to him, And where is thy place? And he answered, Near to this mountain go ye then in this direction until ye see a cave, which enter ye, for in it are many guests like you Go and sit with them until we prepare for you the entertainment. And we felt sure that his words were true, and went in that direction, and entered that cave, but we saw the guests that were in it all of them blind, and when we went in to them, one of them said, I am sick and another said, I am infirm So we said to them, What are these words that ye utter? What is the cause of your infirmity and your disease? And they asked us, saying, Who are ye? We answered them, We are guests And they said to us, What hath thrown you into the hands of this accursed wretch? There is no strength nor power but in God, the High, the Great! This is a Ghoul, that eateth the sons of Adam, and he hath blinded us, and desireth to eat us We therefore said to them, How hath this Ghoul blinded you? They replied, Verily forthwith he will blind you like us —But how, said we, will he blind us? They answered us, He will bring you cups of milk, and will say to you, Ye are wearied by your journey therefore take this milk, and drink it And when ye drink of it, ye will become like us So I said within myself, There remaineth for us no escape save by stratagem And I dug a hole in the ground, and sat over it. Then, after a while, the accursed Ghoul came in to us, bringing cups of milk, and he handed to me a cup, and handed a cup to each of those who were with me, saying to us, Ye have come from the desert thirsty, therefore take this milk, and drink of it, while I roast for you the meat. Now as to myself, I took the cup, and put it near to my mouth, and emptied it into the hole, after which I cried out, Ah! my sight is gone, and I have become blind! And I held my eyes with

after him, and he was tired with running, and he came to the blind men to kill them: so I came to him, and smote him with the sword upon his waist, and he became divided in twain, upon which he cried out to me, saying, O man, since thou desirest my slaughter, smite me a second time. Wherefore I resolved to smite him a second time, but he who directed me to the sword said, Smite him not a second time, for in that case he will not die, but will live, and will destroy us. So I complied with the direction of that man, and smote him not; and the accursed died The man then said to me, Arise; open the cave, and let us go forth from it. Perhaps God will aid us, and we shall be safe from this place. But I replied, No harm remaineth for us. We will rather rest, and slaughter some of these sheep, and drink of this wine; for the land is far-extending And we remained in this place for a period of two months, eating of these sheep and of the fruits.

slaughter of the accursed Ghoul, whereupon they thanked us We then provided ourselves from the island with some of the fruits that were upon it, and embarked on board the ship, and it bore us along with a fair wind for the space of three days But after that, a wind arose against us, and the darkness of the sky became excessive, and not more than one hour had elapsed when the wind bore the ship to a mountain, and it was wrecked, and its planks were rent asunder However, God the Great decreed that I should lay hold of one of its planks, and I got upon it, and it bore me along for two days A fair wind had then come, and I, sitting upon the plank, proceeded to row with my feet for some time, until God (whose name be exalted!) caused me to reach the shore in safety, and I landed at this city But I had become a stranger, alone, solitary, not knowing what to do, and hunger had tormented me, and extreme trouble had befallen me I therefore came to the market of the city, after I had hidden myself, and pulled off this tunic, saying within myself, I will sell it, and sustain myself with its price until God shall accomplish what he will accomplish Then, O my brother, I took the tunic in my hand, and the people were looking at it, and bidding up for its price, until thou camest and sawest me, and gavest orders to convey me to the palace, whereupon the young men took me and imprisoned me, and after this period thou rememberedst me, and causedst me to be brought to thee Thus I have acquainted thee with the events that have happened to me, and praise be to God for the meeting

And when Seifelmolouk and Tajelmolouk the father of Dowlet Katoun heard the story of the Vizier Said, they wondered at it greatly Tajelmolouk had prepared a pleasant place for Seifelmolouk and his brother Said; and Dowlet Katoun used to come to Seifel-

acquaint thee with the origin of his tale, but bashfulness preventeth my doing so Bedia Eljemal, therefore, said to her, *What is the cause of thy bashfulness*, when thou art my sister and my companion, and we have much between us, and I know that thou desirest not for me aught save what is good? *Wherefore then* shouldst thou be abashed at me? Acquaint me with that which thou hast to say, and be not abashed at me, nor conceal from me aught of the matter

So Dowlet Katoun replied, Verily he saw thy portrait on the tunic which thy father sent to Solomon the son of David (on both of whom be peace!) Solomon opened it not, nor saw what was on it, but sent it to the King Asim the son of Safwan, the King of Egypt, among other presents and rarities which he sent to him, and the King Asim gave it to his son Seifelmolouk before he opened it And when Seifelmolouk took it, he opened it, desiring to put it on himself, and he saw on it thy portrait, and became enamoured of it, wherefore he came forth to seek thee, and he endured all these difficulties on thine account. But Bedia Eljemal said (and her face had become red, and she was abashed at Dowlet Katoun), Verily this is a thing that can never be; for mankind agree not with the Genii So Dowlet Katoun proceeded to describe to her Seifelmolouk, and the excellence of his form and his conduct and his horsemanship, and she ceased not to praise him and to mention to her his qualities until she said, O my sister, for the sake of God (whose name be exalted!) and for my sake, come and converse with him, though thou speak but a single word But Bedia Eljemal replied, Verily these words that thou utterest I will not hear, nor will I yield to thy wish expressed in them. And she seemed as though she heard not of them aught, and as though no love for Seifelmolouk

and the excellence of his form and his conduct and his horsemanship entered her heart. Then Dowlet Katoun humbled herself to her, and kissed her feet, and said, O Bedia Eljemal, by the milk that we have sucked, I and thou, and by the characters engraved upon the seal of Solomon (on whom be peace!), hear these my words; for I pledged myself to him in the Lofty Palace that I would show him thy face. I conjure thee then by Allah to show him thy form once, for my sake, and that thou also see him. And she proceeded to weep to her, and to humble herself to her, and to kiss her hands and her feet, until she consented, and said, For thy sake I will show him my face once.

Upon this, therefore, the heart of Dowlet Katoun was comforted. She kissed her hands and her feet, and went forth, and came to the largest palace, which was in the garden, and she ordered the female slaves to spread the furniture in it, to set in it a couch of gold, and to place the wine-vessels in order. She then arose and went in to Seifelmolouk and Said his Vizier, who were sitting in their place, and gave to Seifelmolouk the good news of the attainment of his desire and the accomplishment of his wish, and she said to him, Repair to the garden, thou and thy brother, and enter the palace, and conceal yourselves from the eyes of the people, so that no one of those who are in the palace may see you, until I and Bedia Eljemal come. So Seifelmolouk and Said arose, and repaired to the place to which Dowlet Katoun had directed them, and when they entered it they saw a couch of gold set, with the cushions upon it, and there were viands and wine. And they sat a while. Then Seifelmolouk thought upon his beloved, and his bosom thereupon became contracted, and love and desire assailed him: he therefore arose and walked on until he went forth from the entrance-passage of the palace,

His brother Said followed him; but he said to him, O my brother, sit thou in thy place, and follow me not, until I return to thee. So Said sat, and Seifelmolouk descended and entered the garden, intoxicated by the wine of desire, perplexed by excess of passion and distraction, love had agitated him, and ecstasy had overcome him, and he recited these verses.—

O Bedia Eljemal, I have none beside thee have mercy on me then, for I am the captive of thy love!
Thou art the object of my search, and my desire and my joy My heart hath refused to love any beside thee
Would I were informed if thou knewest of my weeping all the night long with sleepless eye
Command sleep to sojourn in my eyelid and then perhaps I shall behold thee in a dream
Be favourable to one who is distracted by love Save him from the destructive effects of thy cruelty
May God increase thy beauty and thy happiness, and may all thine enemies be a sacrifice for thee!
The lovers shall be ranged on the day of resurrection, beneath my banner, and all the beauties beneath thine

Then he wept again, and recited other verses; and thus he continued to do, now weeping and now reciting, till Said, thinking him slow to return, went forth from the palace to search for him in the garden, and saw him walking there, perplexed, and reciting verses. Thereupon Seifelmolouk and Said his brother met, and they proceeded to divert themselves in the garden, and to eat of the fruits

But as to Dowlet Katoun, when she and Bedia Eljemal came to the palace, they entered it, after the eunuchs had decorated it with varieties of ornaments, and done in it all that Dowlet Katoun had ordered them, having prepared for Bedia Eljemal a couch of gold that she might sit upon it. So when Bedia Eljemal saw that couch, she seated herself upon it;

and there was by her side a window overlooking the garden The eunuchs had brought varieties of exquisite viands, and Bedia Eljemal and Dowlet Katoun ate, the latter putting morsels into the mouth of the f ier until she was satisfied, when she called for various sweetmeats, and the eunuchs brought them, and the two ladies ate of them as much as sufficed them, and washed their hands Next Dowlet Katoun prepared the wine and the wine vessels, arranged the ewers and the cups, and proceeded to fill and to hand to Bedia Eljemal, after which she filled the cup and drank Then Bedia Eljemal looked from the window that was by her side into tha garden, and saw its fruits and branches, and happening to turn her eyes in the direction of Seifelmolouk, she beheld him walking about in the garden, with the Vizier Said [illegible] him, and heard Seifelmolouk reciting verses, and she poured forth copious tears, and when she beheld him the sight occasioned her a thousand sighs She therefore looked towards Dowlet Katoun (and the wine had made sport with her affections), and she said to her, O my sister, who is this young man that I see in the garden, perplexed, distracted, melancholy, sighing? So Dowlet Katoun said to her, Wilt thou permit his presence with us, that we may see him? She answered, If thou canst bring him, do so And upon this, Dowlet Katoun called him, saying to him, O son of the King, come up to us, and approach us with thy beauty and loveliness Wherefore Seifelmolouk, knowing the voice of Dowlet Katoun, went up into the palace, and when his eye fell upon Bed a Eljemal, he fell down in a fit so Dowlet Katoun sprinkled upon him a little rosewater, and he recovered from his fit. He then arose, and kissed the ground before Bedia Eljemal, who was confounded by his beauty and loveliness, and Dowlet Katoun said, Know, O

Queen, that this is Seifelmolouk, through whose means my deliverance was effected, by the decree of God (whose name be exalted!), and he is the person whom all kinds of difficulties have befallen on thine account, wherefore I desire that thou regard him favourably. Upon this, Bed a Ljemal, after laughing, said, And who fulfilleth vows, that this young man should fulfil them? For mankind are destitute of affection. So Seifelmolouk replied, O Queen, verily faithlessness will never be in me; and all people are not alike. And he wept before her, and recited these verses —

O Bedia Ljemal, be propitious to one sorrowful, worn and afflicted by an enchanting, cruel eye!
By the beauteous colours combined in thy cheeks, the white and deep red like that of the anemone
Punish not with abandonment one in constant suffering, for my body is wasting through protracted estrangement
This is my wish, and the utmost that I hope for; and union is my desire if this be possible

upon this, Bedia Eljemal said to him, Sit, and be at ease, and swear to me by thy religion, and let us covenant with each other that neither of us will be treacherous to the other, and may God (whose name be exalted!) execute vengeance on the one who is treacherous to the other! And when Seifelmolouk heard from her these words, he sat, and, with the hand of each in the hand of the other, they swore that neither of them would prefer to the other any person, whether of mankind or of the Genii. Then they remained a while embracing one another, and weeping by reason of the violence of their joy. And after Bedia Eljemal and Seifelmolouk had sworn, each to the other, Seifelmolouk arose to walk, and Bedia Eljemal arose also to walk, attended by a slave-girl carrying some food, and carrying likewise a bottle full of wine. And Bedia Eljemal sat, and the slave-girl put before her the food and the wine, but they had not remained more than a short time when Seifelmolouk approached, whereupon she met him with salutation, and they embraced each other.

After this, they sat a while eating and drinking, and Bedia Eljemal said, O son of the King, when thou enterest the Garden of Irem, thou wilt see a large tent pitched, of red satin, and its lining of green silk. Enter the tent, and fortify thy heart. Thou wilt there see an old woman sitting upon a couch of red gold set with large pearls and with jewels, and when thou enterest, salute her with politeness and reverence, and look towards the couch: thou wilt find beneath it a pair of slippers interwoven with gold and adorned with minerals. Take those slippers and kiss them, and put them upon thy head: then put them beneath thy right arm pit, and stand before the old woman, silent, and hanging down thy head. And when she asketh thee and saith to thee, Whence hast thou come, and how

arrivedst thou here, and who made known to thee this place, and for what reason tookest thou these slippers? —be thou silent until this my slave-girl entereth and converseth with her, and endeavoureth to render her favourable to thee, and striveth to content her mind by words Perhaps God (whose name be exalted!) may incline her heart to thee, and she may consent to that which thou desirest She then called that slave-girl, and her name was Marjana, and she said to her, By thy love of me, accomplish this affair this day, and be not slothful in doing it. If thou accomplish it this day, thou shalt be free for the sake of God (whose name be exalted!), and thou shalt receive generous treatment, and there shall not be any dearer in my estimation than thou, nor will I reveal my secret to any but thee So she replied, O my mistress, and light of my eye, tell me what is thine affair, that I may accomplish it for thee on my head and my eye And she said to her, It is, that thou carry this human being upon thy shoulders, and convey him to the Garden of Irem, to the presence of my grandmother, the mother of my father, that thou convey him to her tent, and take care of him And when thou enterest the tent, thou with him, and seest him take the slippers and pay homage to them, and she saith to him, Whence art thou, and by what way camest thou, and who brought thee to this place, and for what reason tookest thou these slippers, and what is thine affair that I may accomplish it for thee?—thereupon enter thou quickly, and salute her, and say to her, O my mistress, I am the person who brought him hither, and he is the son of the King of Egypt, and he is the person who went to the Lofty Palace and killed the son of the Blue King, and delivered the Queen Dowlet Katoun, and conveyed her to her father safe, and I have brought him to thee that he may acquain

thee and give thee the glad tidings of her safety. therefore be gracious unto him Then, after that, say to her, By Allah, I conjure thee tell me, is not this young man comely, O my mistress And she will answer thee, Yes And thereupon say to her, O my mistress, verily he is perfect in honour and generosity and courage, and he is the lord of Egypt, and its King, and he compriseth all praiseworthy qualities And when she saith to thee, What is his affair?—reply, My mistress saluteth thee, and asketh thee, how long shall she remain in the house a maiden, unmarried? I or the time hath become tedious to her What then is your desire in not marrying her, and wherefore dost thou not marry her during thy life and the life of her mother, like other damsels? And if she say to thee, How shall we act to marry her? If she know anyone, or if anyone have occurred to her mind, let her inform us respecting him, and we will do for her as she wisheth as far as may be possible —then do thou reply, O my mistress, thy daughter saith to thee, Ye were desirous of marrying me to Solomon (on whom be peace!), and ye designed for him my portrait on the tunic But he had no lot in me and he sent the tunic to the King of Egypt, who gave it to his son.

arrivedst thou here, and who made known to thee this place, and for what reason tookest thou these slippers? —be thou silent until this my slave-girl entereth and converseth with her, and endeavoureth to render her favourable to thee, and striveth to content her mind by words Perhaps God (whose name be exalted!) may incline her heart to thee, and she may consent to that which thou desirest She then called that slave-girl, and her name was Marjana, and she said to her, By thy love of me, accomplish this affair this day, and be not slothful in doing it. If thou accomplish it this day, thou shalt be free for the sake of God (whose name be exalted!), and thou shalt receive generous treatment, and there shall not be any dearer in my estimation than thou, nor will I reveal my secret to any but thee So she replied, O my mistress, and light of my eye, tell me what is thine affair, that I may accomplish it for thee on my head and my eye And she said to her, It is, that thou carry this human being upon thy shoulders, and convey him to the Garden of Irem, to the presence of my grandmother, the mother of my father, that thou convey him to her tent, and take care of him And when thou enterest the tent, thou with him, and seest him take the slippers and pay homage to them, and she saith to him, Whence art thou, and by what way camest thou, and who brought thee to this place, and for what reason tookest thou these slippers, and what is thine affair that I may accomplish it for thee?—thereupon enter thou quickly, and salute her, and say to her, O my mistress I am the person who brought him hither, and he is the son of the King of Egypt, and he is the person who went to the Lofty Palace, and killed the son of the Blue King, and delivered the Queen Dowlet Katoun, and conveyed her to her father safe, and I have brought him to thee that he may acquaint

like, while I send to my son Shahyal, who will come, and I will talk with him on that affair, and nought but good will happen, if it be the will of God (whose name be exalted!), for he will not oppose me, nor disobey my command I will marry to thee his daughter Bedia Eljemal so be of good heart, for she shall be thy wife, O Seifelmolouk And when Seifelmolouk heard from her these words, he thanked her, and kissed her hands and her feet, and went forth from her into the garden The old woman then looked towards that slave-girl, and said to her, Go forth and search for my son Shahyal, see for him in whatsoever quarter and place he is, and bring him unto me So the slave-girl went and searched for the King Shahyal, and she met with him, and brought him to his mother

Meanwhile, Seifelmolouk was diverting himself in the garden, when five of the Genii, who were of the subjects of the Blue King, saw him, and they said, Whence is this man, and who brought him to this place? Perhaps he is the person who killed the son of the Blue King Then they said, one to another, We will employ a stratagem against him, and interrogate him, and ask information of him So they walked on by little and little until they came to Seifelmolouk in a side of the garden, when they seated themselves by him, and said to him, O comely young man, thou failedst not in killing the son of the Blue King, and delivering Dowlet Katoun from him. He was a perfidious dog, and had circumvented her, and had not God sent thee to her for that purpose, she had never escaped But how didst thou kill him? And Seifelmolouk looked at them and answered them I killed him by means of this seal-ring that is upon my finger So it was evident to them that he was the person who killed him, therefore two of them seized

him, Enter, O Seifelmolouk, this tent. Upon this, Seifelmolouk uttered the name of God, and entered, and, casting a look in the garden, he saw the old woman sitting upon the couch, with the female slaves in attendance upon her: wherefore he approached her with politeness and reverence, took the slippers and kissed them, and did as Bedia Eljemal had directed him. The old woman then said to him, Who art thou, and whence hast thou come, and from what country art thou, and who brought thee to this place, and for what reason tookest thou these slippers and kissedst them, and when didst thou tell me of a want and I did not perform it for thee? So upon this the *slave-girl Marjana entered, and saluted her with* politeness and reverence; after which she repeated what Bedia Eljemal had told her. But when the old woman heard these words, she cried out at her, and was incensed against her, and said, How can there be agreement between mankind and the Genii? Seifelmolouk therefore replied, I will agree with thee, and be thy page, and die loving thee, and keep thy covenant, and see none but thee, and thou shalt see my veracity and my freedom from falsehood, and the excellence of my generosity towards thee, if it be the will of God, whose name be exalted! Then the old woman reflected for some time, with her head hung down; and after that she raised her head, and said, O comely young man, wilt thou keep the covenant, and the compact? He answered her, Yes, by Him who raised the heaven and spread out the earth upon the water, verily I will keep the covenant. And upon this the old woman said, I will accomplish for thee thine affair, if it be the will of God (whose name be exalted!); but go now into the garden, and divert thyself in it, and eat of the fruits of which the equals exist not, and to which there are not in the world the

like, while I send to my son Shahyal, who will come, and I will talk with him on that affair, and nought but good will happen, if it be the will of God (whose name be exalted!), for he will not oppose me, nor disobey my command. I will marry to thee his daughter Bedia Eljemal so be of good heart, for she shall be thy wife, O Seifelmolouk And when Seifelmolouk heard from her these words, he thanked her, and kissed her hands and her feet, and went forth from her into the garden The old woman then looked towards that slave-girl, and said to her, Go forth and search for my son Shahyal, see for him in whatsoever quarter and place he is, and bring him unto me So the slave-girl went and searched for the King Shahyal, and she met with him, and brought him to his mother

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his hands, and two his feet, and the other held his mouth lest he should call out, and the people of the King Shahyal should hear him and deliver him from their hands. Then they took him up and flew away with him, and they ceased not in their flight until they alighted in the presence of their King, when they stationed him before him, and said, O King of the age, we have brought thee him who killed thy son.—And where is he? said the King They answered, This is he. And the Blue King said to him, Didst thou kill my son, and the vital spark of my heart, and the light of my eye, without right, and without any offence that he had committed against thee? Seifelmolouk answered him, Yes, I killed him, but on account of his tyranny and his iniquity; for he took the children of the Kings and conveyed them to the Abandoned Well and the Lofty Palace, and separated them from their families, and acted impudently towards them. I killed him by means of this ring that is upon my finger, and God hurried his soul to the fire, and miserable is the abode to which he hath gone. So it was evident to the Blue King that this was the person who killed his son, without doubt, and thereupon he called for his Vizier, and said to him, This is the person who killed my son, without any uncertainty or doubt. What then dost thou counsel me to do in his case? Shall I slay him in the most abominable manner, or torture him with the most grievous torture, or how shall I act? The chief Vizier answered, Cut off one of his limbs Another said, Inflict upon him every day a severe beating Another said, Cut him through the middle Another said, Cut off all his fingers, and burn them with fire Another said, Crucify him. And every one of them proceeded to speak according to his judgment.

But there was with the Blue King a great Emir,

his hands, and two his feet, an ifelmolouk, and they
mouth lest he should call out, a xeneath a tree, *and lo,*
King Shahyal should hear him a e Blue King, alighted
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And where is he? said the King Shahyal, How is i
This is he And the Blue K ple of the Blue King
thou kill my son, and the vital s ir guest and depart with
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molouk answered him, Yes, d transgress against us
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Abandoned Well and the Lofty, his hand how then
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person who killed my son, with them alive unto me,
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or how shall I act? The c thou owest me for my
off one of his limbs. Anot e shall be as though t
every day a severe beating on this the King Shah-
through the middle An troops to go forth, and
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Crucify him. And ever of herself and of those who
speak according to his jud in order to the accomplish-

But there was with the een decreed from eternity

Shahyal set forth with great men of his empire a
no to pursue their way u the ceremony of the con-
King, and the two armies daughter Dowlet Katoun
King was defeated with d finished the ceremony of
seized his children, great al the gold and silver, and
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brought them before the d the festurty), and Seifel-
the Blue King, O Blue, as his wife and Said took
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said to him, O Shahyal, tin in retirement with Bedia
Genie, and on account ed she said to him one day,
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destroyer of my son andeifelmolouk answered, God
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Genie? But Shahyal Egypt, and to see if they
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I will slaughter thee ank met his father and his
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King said to him, He like manner did Said with
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King and Seifelmolouk respectand sentenced them to
son of the former, after whwithout beginning, and

received Seifelmolouk, and
somely, and the Blue King
and his army, three days T
molouk, and brought him to

examined it knowingly, and it pleased him And the name of the young goldsmith was Hassan Then the Persian shook his head, and said, By Allah, thou art *an excellent goldsmith!* *And he proceeded to look* at his work, while he (the young man) was looking at an old book that was in his hand, and the people were occupied with the contemplation of his beauty and loveliness and his stature and justness of form And when the time of afternoon-prayers arrived, the shop was quitted by the people, and thereupon the Persian accosted Hassan and said to him, O my son, thou art a comely young man! What is this book? I have not a son, and I know an art than which there is none better that is practised in the world Numbers of people have asked me to teach it them, and I would not teach it to any one of them, but my soul hath consented that I should teach it to thee, and make thee my son, and put a barrier between thee and poverty, so thou shalt rest from this work and labouring with the hammer and the charcoal and the fire Hassan therefore said to him, O my master, and when wilt thou teach me? He replied, To-morrow I will come to thee, and will make for thee, of copper, pure gold in thy presence

Upon this, Hassan rejoiced, and he bade farewell to the Persian, and went to his mother He entered, and saluted her, and ate with her, but he was stupefied without memory or intellect So his mother said to him, What is the matter with thee, O my son? Beware of listening to the words of the people, especially the Persians, and comply not with their counsel in aught, for these people are great deceivers, who know the art of alchemy, and trick people, and take their wealth, and devour it by means of false pretences But he replied, O my mother, we are poor people, and we have nothing to be coveted, that anyone

price quickly, without speaking Accordingly Hassan went down into the market, and gave the lump to the broker, who took it of him, and rubbed it [on the touchstone], and found it to be pure gold They opened the bidding for it at the sum of ten thousand pieces of silver, and the merchants increased their offers for it, so that he sold it for fifteen thousand pieces of silver.

He received its price, and went home, and related to his mother all that he had done, saying to her, O my mother, I have learnt this art But she laughed at him, and said, There is no strength nor power but in God, the High, the Great! And she kept silence in her anger Then Hassan, in his ignorance, took a brass mortar, and went with it to the Persian, who was sitting in the shop, and put it before him So he said to him, O my son, what desirest thou to do with this mortar? He answered, We will put it into the fire, and make it into lumps of gold And the Persian laughed, and said to him, O my son, art thou mad, that thou wouldst go down into the market with two lumps *in one day? Knowest thou not that the people would* suspect us, and that our lives would be lost? But, O my son, when I have taught thee this art, do not thou practise it in a year more than once, for that will suffice thee from year to year And Hassan replied, *Thou hast spoken truth, O my master* Then he sat in the shop, and put on the crucible, and threw the charcoal into the fire The Persian therefore said to him, O my son, what dost thou desire? He answered, Teach me this art. But the Persian laughed, and said, *There is no strength nor power but in God, the* High, the Great! Thou, O my son, art of little sense Thou art not suited for this art at all Doth anyone in his life learn this art in the beaten way, or in the markets? For if we occupy ourselves with it in this

Hassan until they were satisfied, when he said to him, O my son, O Hassan, bring for us some sweetmeat Hassan therefore went to the market, and brought ten cups of sweetmeat, and he was rejoiced at the words of the Persian And when he presented to him the sweetmeat, he ate of it, and Hassan ate with him The Persian then said to him, May God recompense thee well, O my son! With such a one as thou art should men associate, and him should they acquaint with their secrets, and teach what will profit him And he said, O Hassan, bring the apparatus And Hassan scarcely believed these words, when he went forth like the colt dismissed to the spring-pasturage, and proceeded until he arrived at the shop, and he took the apparatus, and returned, and placed it before him The Persian thereupon took forth a piece of paper, and said, O Hassan, by the bread and salt, wert thou not dearer than my son, I would not acquaint thee with this art There remaineth not in my possession aught of this elixir save the contents of this paper *But observe when I compound the simples and* put them before thee; and know, O my son, O Hassan, that thou must put, to every ten pounds of copper, half a drachm of this which is in the paper, and the ten pounds will become pure, unalloyed gold Then he said to him, O my son, O Hassan, in this paper are three ounces, of Egyptian weight, and after the contents of this paper are exhausted, I will make *for thee more* And Hassan took the paper, and saw in it something yellow, finer than the first, and he said, O my master, what is the name of this, and where is it found, and in what is it made? Upon this, the Persian laughed, and longed to get possession of Hassan, and said to him, Respecting what dost thou ask? Do the work and be silent And he took forth a cup belonging to the house, cut it up, and threw

it into the crucible, and threw upon it a little of what was in the paper, whereupon it became a lump of pure gold.- So when Hassan beheld this, he rejoiced exceedingly, and became perplexed in his mind, entirely occupied by meditation upon that lump of gold

The Persian then hastily took forth a packet from his turban, cut it open, and put it into a piece of the sweetmeat, and said to him, O Hassan, thou hast become my son, and hast become dearer to me than my soul and my wealth, and I have a daughter to whom I will marry thee Hassan replied, I am thy page, and whatsoever thou dost with me, it will be a deposit with God, whose name be exalted! And the Persian said, O my son, have patience, and restrain thyself, and good fortune will betide thee Then he handed to him the piece of sweetmeat, and he took it, and kissed his hand, and put it into his mouth, not knowing what was secretly decreed to befall him He swallowed the piece of sweetmeat, and his head sunk down before his feet, and he became lost to the world, and when the Persian saw that the calamity had come upon him, he rejoiced exceedingly Rising upon his feet, he said to him, Thou hast fallen into the snare, O young wretch! O dog of the Arabs! For many years have I been searching for thee, until I got thee, O Hassan! He then girded himself, and tied Hassan's hands behind his back, and bound his feet to his hands, after which he took a chest, emptied it of the things that were in it, put Hassan into it, and locked it upon him He emptied also another chest, and put into it all the wealth that was in Hassan's abode, with the lump of gold that he had made, and, having locked it, he went forth running to the market, and brought a porter, carried off the two chests, and drew near to the moored vessel That vessel was fitted out for the Persian, and her master was expecting him

can I any longer rely upon thee? He rejoined, O my son, were it not for offence, there were no such thing as pardon, and I did not unto thee these deeds save for the purpose of my seeing thy patience, and thou knowest that the case is wholly in the hand of God The sailors, therefore, and the master, rejoiced at his release, and Hassan prayed for them, and praised God (whose name be exalted!), and thanked Him Then the winds became stilled, the darkness was withdrawn, and the wind and the voyage became pleasant. And Hassan said to the Magian, O Persian, whither repairest thou? He answered, O my son, I am going to the Mountain of the Clouds, on which is the elixir wherewith we practise alchemy And the Magian swore to him by the fire and the light that he no longer meditated to do Hassan aught that might frighten him So the heart of Hassan was comforted, he was rejoiced at the words of the Magian, and proceeded to eat with him, and drink and sleep, and the Magian clad him with his own apparel

They continued their voyage for three months more, after which, the vessel moored on a long coast, all of it composed of pebbles, white and yellow and blue and black and of every other colour And when the vessel moored, the Persian rose, and said, O Hassan, arise and land, for we have arrived at the place of our desire and our wish So Hassan arose and landed with the Persian, and the Magian charged the master to attend to his affairs Then Hassan walked on with the Magian until they were far from the ship, and had disappeared from before the eyes of the crew, whereupon the Magian seated himself, and took forth from his pocket a drum of copper, and a tassel of silk worked with gold and bearing talismans, and he beat the drum; and when he beat it, there appeared a dust from the farther part of the desert Hassan therefore wondered

at his action, and feared him, and he repented of his having landed with him, and his complexion changed So upon this the Magian looked at him and said to him, What aileth thee, O my son? By the fire and the light, thou hast nothing to fear from me, and were it not that my affair cannot be accomplished save by thy means, I had not brought thee out from the ship Rejoice at the prospect of everything good This dust is the dust occasioned by a thing that we shall mount, and it will aid us to cross this desert, and will render easy unto us the inconvenience thereof And but a little while had elapsed when the dust dispersed and discovered three excellent she-camels Then the Persian mounted one of them, and Hassan mounted one, and they put their provisions on the third, and they proceeded for seven days, after which they came to an extensive tract, and when they alighted at that tract, they beheld a cupola constructed upon four columns of red gold They alighted from the she-camels, and, having entered beneath the cupola, ate and drank and rested, and Hassan happened to look aside, and he saw something lofty so he said to the Magian, What is this, O uncle? The Magian answered, This is a palace And Hassan said to him, Wilt thou not arise, that we may enter it to rest ourselves in it and to divert ourselves with the sight of it? But the Magian upon this went away, saying to him, Mention not to me this palace; for in it is my enemy, and with him there happened to me an event of which this is not the time to inform thee

Then he beat the drum, and the she-camels approached so they mounted, and they proceeded for seven days more, and when the eighth day arrived, the Magian said, O Hassan, what is it that thou seest? Hassan answered, I see clouds and mists between the east and the west And the Magian replied, This is

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CARRIED THE TWO CHESTS, AND PUT THEM ON BOARD.

— Story of Hassan of Bassora.

so when her crew saw him, they came to him, and carried the two chests, and put them on board the ship. The Persian then cried out to the master and to all the sailors, saying to them, Rise ye! The affair is accomplished, and we have attained our desire The master therefore cried out to the sailors, and said to them, Pull up the anchors, and loose the sails! And the ship proceeded with a fair wind. Such was the case with the Persian and Hassan.

But as to the mother of Hassan, she remained expecting him until nightfall, and heard no sound of him nor any tidings whatever. Then she came to the house, and saw it open, and beheld not in it anyone, nor found the chests nor the wealth She therefore knew that her son was lost, and that fate had taken effect upon him, and she slapped her face, and rent her garments, cried out and wailed, and began to say, Oh, my son! Oh, the delight of my heart! And she recited these verses —

My patience hath failed, and my disquietude is excessive, and excessive is my wailing since your absence, and my disease!
No patience is left to me, by Allah, since you quitted me! How can I bear the loss of the object of my hope?
After the loss of my beloved, how can I delight in sleep? And who is he that can enjoy a life of abasement?
Thou hast gone, and made the house and its family desolate, and my clear draughts thou hast rendered turbid
Thou wast mine aid in every adversity and my glory and my honour among mankind, and my reliance
Cancelled be the day whereon thou wast taken away from my sight, until I see thee return to me!

She continued to weep and wail till the morning, when the neighbours came in to her, and asked her respecting her son, and she informed them of that

when his stratagem was accomplished against Hassan the goldsmith, and he had proceeded with him from the commencement of day until night, the ship moored on the shore till morning, and at sunrise, when the ship continued her course, the Persian ordered his black slaves and his pages to bring to him the chest in which was Hassan So they brought it to him, and he opened it, and took him forth from it He then poured some vinegar into his nostrils, and blew a powder into his nose; whereupon he sneezed, and vomited the bhang, and, opening his eyes, he looked to the right and left, and found himself in the midst of the sea, the ship in its course, and the Persian sitting by him He therefore knew that it was a stratagem practised against him, that the accursed Magian had done it, and that he had fallen into the calamity against which his mother had cautioned him So he pronounced the words of which the utterer is secure from confusion, and which are these —There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! O Allah, act graciously with me in thine appointment, and make me to endure with patience thine affliction, O Lord of all creatures! Then looking towards the Persian, he spoke to him with soft words, and said to him, O my father, what are these deeds, and where is thy respect for the bread and salt and the oath that thou sworest to me? But he looked at him and said to him, O dog, doth such a one as myself know an obligation imposed by bread and salt? I have slain a thousand youths like thee, save one youth, and thou shalt complete the thousand And he cried out at him, so he was silent, and he knew that the arrow of fate had pierced him

The accursed then gave orders to loose his bonds; after which they gave him to drink a little water, while

the Magian laughed, and said, By the fire and the light and the shade and the heat, I did not imagine that thou wouldst fall into my net; but the fire strengthened me against thee, and aided me to seize thee, that I might accomplish my affair, and return, and make thee a sacrifice to it, that it might be pleased with me. So Hassan replied, Thou hast been unfaithful to the bond of bread and salt. And upon this the Magian raised his hand and gave him a blow, and he fell, and bit the deck with his teeth, and fainted, his tears running down his cheek. The Magian then ordered that they should light for him a fire; therefore Hassan said to him, What wilt thou do with it? He answered him, This is a fire, that emitteth light and sparks, and it is what I worship, and if thou wilt worship it as I do, I will give thee half my wealth, and marry to thee my daughter. But Hassan cried out at him, and said to him, Wo to thee! Thou art surely an infidel Magian. thou worshippest the fire instead of the Almighty King, the Creator of the night and the day, and this is nought but an evil among religions. And thereupon the Magian was enraged, and said, Wilt thou not agree with me, O dog of the Arabs, and embrace my religion? But Hassan agreed not with him therein, and the accursed Magian arose, and prostrated himself to the fire, and ordered his young men to throw Hassan down upon his face. So they threw him down upon his face, and the Magian proceeded to beat him with a whip of plaited thongs until he lacerated his sides, while he cried for aid, but was not aided, and implored protection, but none protected him; and he raised his eye to the Avenging King, and endeavoured to propitiate Him by appealing to the Chosen Prophet. He had lost patience, his tears ran down upon his cheeks like rain, and he recited these two verses —

I will endure with patience, O my Lord, what Thou hast ordered. I will be patient, if so I may obtain Thine approval.
They have tyrannised over us, and transgressed, and commanded Perhaps, in Thy beneficence, Thou wilt pardon what is past.

Then the Magian ordered the slaves to make him sit, and to bring him some food and drink. So they brought it; but he would not eat nor drink. The Magian proceeded to torture him night and day during the voyage, while he endured with patience, and humbled himself to God (to whom be ascribed might and glory!); and the heart of the Magian was hardened against him.

They ceased not to pursue their voyage over the sea for a period of three months, during which Hassan continued to suffer torture from the Magian; but when the three months were completed, God (whose name be exalted!) sent against the ship a wind, and the sea became black, and tossed the ship with violence by reason of the greatness of the wind. And thereupon the master and the sailors said, This, by Allah, is all occasioned by the crime committed against this young man, who hath been for three months suffering torment from this Magian, and this is not allowed by God, whose name be exalted! Then they rose against the Magian, and slew his young men and all who were with him. So when the Magian saw that they had slain the young men, he made sure of destruction, and feared for himself; wherefore he loosed Hassan from his bonds, pulled off from him the tattered garments that were upon him, and clad him with others; and he made peace with him, promising that he would teach him the art, and restore him to his country, and said to him, O my son, blame me not for that which I have done unto thee. But Hassan said to him, How

can I any longer rely upon thee? He rejoined, O my son, were it not for offence, there were no such thing as pardon, and I did not unto thee these deeds save for the purpose of my seeing thy patience, and thou knowest that the case is wholly in the hand of God. The sailors, therefore, and the master, rejoiced at his release, and Hassan prayed for them, and praised God (whose name be exalted!), and thanked Him. Then the winds became stilled, the darkness was withdrawn, and the wind and the voyage became pleasant. And Hassan said to the Magian, O Persian, whither repairest thou? He answered, O my son, I am going to the Mountain of the Clouds, on which is the elixir wherewith we practise alchemy. And the Magian swore to him by the fire and the light that he no longer meditated to do Hassan aught that might frighten him. So the heart of Hassan was comforted, he was rejoiced at the words of the Magian, and proceeded to eat with him, and drink and sleep, and the Magian clad him with his own apparel.

They continued their voyage for three months more, after which, the vessel moored on a long coast, all of it composed of pebbles, white and yellow and blue and black and of every other colour. And when the vessel moored, the Persian rose, and said, O Hassan, arise and land, for we have arrived at the place of our desire and our wish. So Hassan arose and landed with the Persian, and the Magian charged the master to attend to his affairs. Then Hassan walked on with the Magian until they were far from the ship, and had disappeared from before the eyes of the crew, whereupon the Magian seated himself, and took forth from his pocket a drum of copper, and a tassel of silk worked with gold and bearing talismans, and he beat the drum, and when he beat it, there appeared a dust from the farther part of the desert. Hassan therefore wondered

at his action, and feared him; and he repented of his having landed with him, and his complexion changed. So upon this the Magian looked at him and said to him, What aileth thee, O my son? By the fire and the light, thou hast nothing to fear from me, and were it *not that my affair cannot be accomplished save by* thy means, I had not brought thee out from the ship. Rejoice at the prospect of everything good. This dust is the dust occasioned by a thing that we shall mount, and it will aid us to cross this desert, and will render easy unto us the inconvenience thereof. And but a little while had elapsed when the dust dispersed and discovered three excellent she-camels. Then the Persian mounted one of them, and Hassan mounted one, and they put their provisions on the third, and they proceeded for seven days, after which they came *to an extensive tract, and when they alighted at that* tract, they beheld a cupola constructed upon four columns of red gold. They alighted from the she-camels, and, having entered beneath the cupola, ate and drank and rested; and Hassan happened to look aside, and he saw something lofty. so he said to the Magian, What is this, O uncle? The Magian answered, This is a palace And Hassan said to him, Wilt thou not arise, that we may enter it to rest ourselves in it and to divert ourselves with the sight of it? But the Magian upon this went away, saying to him, Mention not to me this palace; for in it is my enemy, and with him there happened to me an event of which this is not the time to inform thee

Then he beat the drum, and the she-camels approached: so they *mounted; and they proceeded* for seven days more; and when the eighth day arrived, the Magian said, O Hassan, what is it that thou seest? Hassan answered, I see clouds and mists between the east and the west. And the Magian *replied, This is*

not clouds nor mists, but it is a great lofty mountain, whereon the clouds divide, and there are not any clouds above it, on account of its excessive height and vast elevation This mountain is the object of my desire, and upon it is that which we want. For the sake of this I brought thee with me, and my affair will be accomplished by thy means So thereupon Hassan despaired of life. He then said to the Magian, By the object of thy worship, and by what thou believest in thy religion, what is the thing on account of which thou hast brought me? And he answered him, The art of alchemy will not succeed save by means of an herb that groweth in the place where the clouds pass, and on which they are separated, and it is this mountain the herb is upon it, and when we have obtained the herb, I will show thee what is this art And Hassan replied, by reason of his fear, Yes, O my master He had despaired of life, and he wept on account of his separation from his mother and his family and his home, repenting of his having opposed his mother, and recited these two verses —

Consider the doings of thy Lord how happiness cometh unto thee, with speedy relief,
And despair not when thou sufferest affliction; for how many wondrous mercies attend affliction!

They ceased not to proceed until they arrived at that mountain, and stopped beneath it, when Hassan saw upon that mountain a palace so he said to the Magian, What is this palace? And the Magian answered, This is the abode of the Genii and the Ghouls and the Devils Then the Magian alighted from his camel, and ordered Hassan to alight also; and he came to him and kissed his head, and said to him, Blame me not for that which I did to thee I will preserve thee when thou ascendest to the palace, and it behoveth thee that thou be not dishonest to me

in aught of that which thou wilt bring thence. I will share it with thee equally And he replied, I hear and obey The Persian then opened a leathern bag, and took forth from it a mill, and he also took forth from it a quantity of wheat, and ground it with that mill, after which he kneaded the flour, and made of it three round cakes, and lighted a fire, and baked the cakes He next took forth the copper drum and the figured silk-tassel, and beat the drum, whereupon the camels came, and he chose one of them, and slaughtered it, and stripped off its skin Then looking towards Hassan, he said to him, Hear, O my son, O Hassan, what I charge thee to do He replied, Well And the Magian said, Enter this skin, and I will sew it up over thee, and will lay thee upon the ground, thereupon the Rocs will come, and carry thee off, and fly with thee to the summit of the mountain And take thou this knife with thee, and when the birds have finished their flight, and thou knowest that they have put thee upon the mountain, cut open with it the skin, and go forth, for the birds will fear thee and will fly away from thee, and do thou look down to me from the summit of the mountain, and speak to me, that I may inform thee of that which thou shalt do He then prepared for him the three cakes, and a leathern bottle containing water, and put them with him into the skin, after which he sewed it up over him, and went to a distance from him And the Rocs came, and carried him off, flew with him to the summit of the mountain, and there put him down So when Hassan knew that they had put him upon the mountain, he cut open the skin and came forth from it, and spoke to the Magian, who, on hearing his words, rejoiced, and danced by reason of the violence of his joy, and he said to him, Go in the direction to which thy back is turned, and tell me what thou seest. Hassan therefore

went, and he beheld many rotten bones, by which was much wood, and he informed him of all that he saw; upon which the Magian said, This is the object of desire and search. Take then, of the wood, six bundles, and throw them down to me, for this wood is the material with which we shall perform the alchemical process So he threw down to him the six bundles, and when the Magian saw that those bundles had come down to him, he said to Hassan, O young wretch, the thing that I desired of thee hath been accomplished, and if thou wilt, remain upon this mountain, or cast thyself down upon the ground, that thou mayest perish Then the Magian departed

Upon this, Hassan exclaimed, There is no strength nor power but in God, the High, the Great! This dog hath circumvented me! He sat wailing for himself, and recited these verses,—

When God willeth an event to befall a man who is endowed with reason and hearing and sight,
He deafeneth his ears, and blindeth his heart, and draweth his reason from him as a hair,
Till, having fulfilled His purpose against him, He restoreth him his reason that he may be admonished.
Then say not of an event, How did it happen?—for everything happeneth by fate and destiny

He then stood upon his feet, and looked to the right and left, and walked along the summit of the mountain He made sure of his death, and he proceeded to walk along until he came to the other side of the mountain, when he saw, by the side of the mountain, a blue sea, agitated with waves, and it was foamy, and every wave of it was like a great mountain. Thereupon he sat, and recited an easy portion of the Coran, and begged God (whose name be exalted!) to alleviate his trouble, either by death, or by deliverance from these difficulties; after which he recited for himself the

with which she clad him. She also prepared for him viands of every kind, and presented them to him, and she and her sister sat and ate with him. and they said to him, Relate to us thine adventure with the wicked dog, the enchanter, from the time of thy falling into his hand to the time of thine escape from him, and we will relate to thee what hath happened to us with him from the first of the case to the last, that thou mayest be on thy guard if thou see him again. And when Hassan heard from them these words, and saw their kind reception of him, his soul was tranquillised, and his reason returned to him, and he proceeded to relate to them what had happened to him with the Magian from first to last, whereupon they said to him, Didst thou ask him respecting this palace? He answered, Yes, I asked him, and he said to me, I like not the mention of it, for this palace belongeth to the Devils and Demons So the two damsels were violently enraged, and said, Did this infidel call us Devils and Demons? He answered them, Yes And the younger, the sister of Hassan, said, By Allah, I will surely slay him in the most abominable manner, and I will surely deprive him of the air of the world?—And how, said Hassan, wilt thou get to him and slay him? She answered, He is in a garden called Meshid, and I must without fail slay him soon And her sister said to her, Hassan hath spoken truth, and all that he hath said of this dog is true but relate to him our whole story, that it may remain in his memory So the young damsel said —

Know, O my brother, that we are of the daughters of the Kings Our father is one of the Kings of the Genii, of great dignity, and he hath troops and guards and servants, consisting of Marids, and God (whose name be exalted!) hath blessed him with seven daughters by one wife, but such folly and jealousy and pride as cannot be surpassed affected him, so that

he married us not to anyone. Then he summoned his Viziers and his companions, and said to them, Do ye know any place for me that no one can invade, neither any of mankind nor any of the Genii, and that aboundeth with trees and fruits and rivers? So they said to him, What wouldst thou do there, O King of the age? He answered, I desire to place in it my seven daughters And thereupon they said to him, O King, the Palace of the Mountain of the Clouds, which an Afrite of the refractory Genii who stubbornly disobeyed the vow exacted by Solomon (on whom be peace!) founded, and which palace, after that Afrite perished, none inhabited after him, neither any of the Genii nor any of mankind, will be suitable for them; for it is separated from the rest of the world. None gaineth access to it; and around it are trees and fruits and rivers, and around it is running water sweeter than honey and colder than snow. no one having the leprosy or elephantiasis or other diseases ever drank of it without being cured immediately. So when our father heard of this, he sent us to this palace, and sent with us soldiers and troops, and collected for us what we require in it. He used, when he desired to ride, to beat the drum, whereupon all the troops presented themselves to him, and he chose whom of them he would mount, and the rest departed And when our father desireth that we should visit him, he ordereth the enchanters his dependants to bring us, and they come to us and take us and convey us to his presence, that he may cheer himself by our society, and that we may accomplish our desires by seeing him: then he sendeth us back to our place We have five sisters, who have gone to hunt in this adjacent desert; for in it are wild beasts that cannot be numbered nor calculated. Each two of us have three men to remain at home for the purpose of cooking

the food, and the turn came to us, me, and this my sister, therefore we remained to cook for them the food, and we were begging God (whose perfection be extolled, and whose name be exalted!) that He would bless us with a human being to cheer us by his company Then praise be to God, who hath brought thee unto us! And do thou be of good heart and cheerful eye No harm shall befall thee

So Hassan rejoiced, and said, Praise be to God, who hath guided us to the way of deliverance, and hath moved hearts with affection and compassion for us! Then his sister arose and took him by his hand, led him into a private chamber, and brought out from it linen and furniture such as no creature could procure. And after a while their sisters returned from the chase, and they acquainted them with the case of Hassan, whereupon they rejoiced at his arrival, and, coming in to him in the private chamber, they saluted him and congratulated him on his safety He remained with them, passing the most pleasant life, and enjoying the most agreeable happiness, and he used to go forth with them to the chase, and slaughter the game Thus Hassan became familiar with them, and he ceased not to reside with them in this condition until his body became healthy, and he recovered from the state in which he was, his frame was invigorated, and he became stout and fat, by reason of the generous treatment that he enjoyed, and his residence with them in that place He amused and diverted himself with them in that decorated palace, and in all the gardens and among the flowers, while they treated him with courtesy, and cheered him with discourse, and his sadness ceased The damsels became exceedingly joyful and happy in his society, and he rejoiced in their society more than they rejoiced in him And afterwards, his sister, the young damsel, related to her

behind him, while the Magian knew not of his presence, and cried out to him, so that he stupefied and confounded him Then, advancing to him, he said to him, Withhold thy hand, O accursed! O enemy of God, and enemy of the Mohammedans! O dog! O perfidious wretch! O worshipper of fire! O pursuer of the way of the wicked, who worshippest the fire and the light, and swearest by the shade and the heat! The Magian therefore looked aside, and, seeing Hassan, he said to him, O my son, how didst thou escape, and who brought thee down to the ground? Hassan answered him, God delivered me He who hath caused thy life to be taken by the hands of thine enemies As thou torturedst me all the way, O infidel! O impious wretch! thou hast fallen into affliction, and turned aside from the way, and neither mother shall profit thee, nor brother nor friend, nor firm covenant, for thou saidst, Whoso shall be unfaithful to the bond of bread and salt, may God execute vengeance upon him!—and thou hast been unfaithful to the bond of bread and salt, wherefore God hath thrown thee into my power, and thy deliverance from me hath become remote Upon this, the Magian said to him, By Allah, O my son, thou art dearer in my estimation than my soul and than the light of mine eye! But Hassan advanced to him, and quickly smote him upon his shoulders so that the sword came forth glittering from his vitals, and God hurried his soul to the fire, a miserable abode! Then Hassan took the leathern bag that was with him, and opened it, and, having taken forth from it the drum and the plectrum, beat with this the drum, whereupon the camels came to him like lightning, and he loosed the young man from his bonds, mounted him upon a camel, on which he put for him the remaining food and water, and said to him, Repair to the place of thy desire He there-

fore departed, after God had thus delivered him from his affliction by the hand of Hassan Then the damsels, when they had seen Hassan smite the neck of the Magian, rejoiced in him greatly, and they came round him, wondering at his courage and his exceeding intrepidity, and thanked him for that which he had done, congratulated him on his safety, and said to him, O Hassan, thou hast done a deed by which thou hast healed the sick, and pleased the Glorious King And he and the damsels returned to the palace

He remained with them, eating and drinking, and sporting and laughing His residence with them was pleasant to him, and he forgot his mother But while he was with them, passing the most delightful life, there came towards them a great dust from the farther part of the desert, whereby the sky was darkened. So the damsels said to him, Arise, O Hassan, and enter thy private chamber, and conceal thyself, or, if thou wilt, enter the garden and hide thyself among the trees and the grape-vines, and no harm shall befall thee And he arose and went in and concealed himself in his private chamber, having closed the door upon him, within the palace And after a while, the dust dispersed, and there appeared beneath it numerous encumbered troops, like the roaring sea, approaching from the King, the father of the damsels When the troops arrived, the damsels lodged them in the best manner, and entertained them during three days, after which the damsels asked them respecting their state and their tidings, and they replied, We have come from the King to summon you So the damsels said to them, And what doth the King desire of us? One of them answered, One of the Kings celebrateth a marriage-festivity, and he desireth that ye should be present at that festivity, that ye may divert yourselves —And how long, said the damsels, shall we be absent from our

place? They answered, The time of going and coming, and a residence of two months. The damsels therefore arose, and entering the palace, went in to Hassan, and acquainted him with the case, and they said to him, Verily, this place is thy place, and our house is thy house. so be of good heart and cheerful eye, and fear not nor grieve, for no one can gain access to us in this place Then be of tranquil heart and joyful mind until we come to thee again These keys of our private chambers we leave with thee, but, O our brother, we beg thee, by the bond of brotherhood, that thou open not this door, [pointing to one of the doors,] for thou hast no need of opening it. Then they bade him farewell, and departed in company with the troops.

So Hassan remained in the palace alone His bosom was contracted, and his patience became exhausted, his affliction was excessive, and he was sad, mourning for their separation greatly, the palace, notwithstanding its amplitude, was strait unto him, and when he found himself solitary and sad, he reflected upon the damsels, and recited these verses —

The whole plain hath become contracted in mine eye, and my heart altogether is troubled by the view of it.
Since the objects of my love departed my joy hath been disturbed and the tears have overflowed from mine eyes
And sleep hath quitted mine eye on account of their separation and my whole mind hath been perturbed.
Will fortune reunite us and shall I again enjoy intimacy with them and nightly conversation?

He used to go alone to hunt in the deserts, and bring back the game and slaughter it, and eat alone His gloominess and disquietude, on account of his solitariness, became excessive So he arose and went about

through the palace, examined every part of it, and opened the private chambers of the damsels, and he saw in them riches such as would ravish the minds of beholders But he delighted not in aught thereof, by reason of the absence of the damsels, and a fire burned in his heart on account of the door which his sister had charged him not to open, and respecting which she commanded him that he should not go near to it, nor ever open it He said within himself, My sister did not charge me not to open this door save because within it is a thing with which she desireth that no one should become acquainted By Allah, I will arise and open it and see what is within it, though within may be death Accordingly, he took the key, and opened it, and he saw in it no riches, but he saw in it a flight of stairs at the upper end of the place, vaulted with stones of the onyx of Yemen, and he ascended those stairs, and went up until he arrived at the roof of the palace, saying within himself, This is what she forbade me to visit. He then went about the top of the palace, and he looked down upon a place beneath it entirely occupied by sown fields, and gardens and trees and flowers, and wild beasts, and birds which were warbling and proclaiming the perfection of God, the One, the Omnipotent. He gazed upon those places of diversion, and saw a roaring sea, agitated with waves, and he ceased not to go round about the palace, on the right and left, until he came to a pavilion upon four columns, in which he saw a saloon decorated with all kinds of stones, such as the jacinth and the emerald and the balass-ruby, and various other jewels. It was built with one brick of gold and another brick of silver and another brick of jacinth and another brick of emerald, and in the midst of that pavilion was a pool full of water, over which was a trellis of sandal-wood and aloes-wood, reticu-

la ed with bars of red gold and oblong emeralds, and adorned with varieties of jewels and pearls, every bead of which was of the size of a pigeon's egg Also by the side of the pool was a couch of aloes-wood, adorned with large pearls and with jewels, reticulated with red gold, and comprising all kinds of coloured gems and precious minerals, set so as to correspond one with another Around it the birds warbled with various tongues, proclaiming the perfection of God (whose name be exalted!) by the sweetness of their notes and the diversity of their tongues, and the like of this palace neither a Kosrou nor a Cæsar ever possessed So Hassan was amazed when he beheld it, and he sat in it, looking at what was around it.

And while he sat in it, wondering at the beauty of its construction, and at the lustre of the large pearls and the jacinths that it comprised, and at all the artificial works that it contained, wondering also at those sown fields, and at the birds that proclaimed the perfection of God, the One, the Omnipotent, and contemplating the memorials of him whom God (exalted be His name!) enabled to construct this pavilion (for he was of mighty condition), lo, he beheld ten birds, which approached from the direction of the desert, coming to that pavilion and that pool Hassan therefore knew that they sought the pool to drink of its water so he concealed himself from them, fearing that they would see him and fly from him. They then alighted upon a great, beautiful tree, and they went around it, and he saw among them a great and beautiful bird, the handsomest among them, and the rest encompassed it and attended it as servants, whereat Hassan wondered. That bird began to peck the nine others with its bill, and to behave proudly towards them, and they fled from it, while Hassan stood diverting himself with the sight of them from a distance

Then they seated themselves upon the couch, and each of them rent open its skin with its talons, and came forth from it, and lo, it was a dress of feathers. There came forth from the dresses ten damsels, virgins, who shamed by their beauty the lustre of the moon, and when they had divested themselves, they all descended into the pool, and washed, and proceeded to play and to jest together, the bird who surpassed the others throwing them down and plunging them, and they fleeing from her, and unable to put forth their hands to her When Hassan beheld her, he lost his reason, and his mind was captivated, and he knew that the damsels forbade him not to open the door save on this account He became violently enamoured of her by reason of what he beheld of her beauty and loveliness and her stature and justness of form, while she was sporting and jesting, and they were sprinkling one another with the water Hassan stood looking at them, sighing that he was not with them, his mind was perplexed by the beauty of the young damsel, his heart was entangled in the snare of her love, and he had fallen into the snare, the eye was looking, in the heart a fire was burning, and the soul is prone to evil He wept with desire by reason of her beauty and loveliness, fires were shot into his heart on her account, a flame of which the sparks could not be extinguished increased in him, and a desire of which the signs could not be hidden

Then, after that, the damsels came up from the pool, while Hassan stood looking at them, but they saw him not, and he was wondering at their beauty and loveliness and gracefulness and elegance And when they came forth from the water, each of them put on her dress and ornaments The chief damsel put on a green dress, and surpassed in her loveliness the beauties of the world, and the lustre of her face out-

shone the bright full moon she surpassed the branches in the beauty of her bending motions, and confounded the minds with apprehension of incurring calumny The damsels then sat conversing and laughing together, while Hassan still stood looking at them, drowned in the sea of his passion, and bewildered in the valley of his solicitude, and he said within himself, By Allah, my sister said not to me, Open not this door—save on account of these damsels, and in fear of my becoming enamoured of one of them He continued to gaze at the beauties of the chief damsel, who was the most lovely person that God had created in her time, surpassing in her beauty all human beings She had a mouth like the seal of Solomon, and hair blacker than the night of estrangement is to the afflicted, distracted lover, and a forehead like the new moon of the Festival of Ramadan, and eyes resembling the eyes of the gazelles, and an aquiline nose brightly shining, and cheeks like anemones, and lips like coral, and teeth like pearls strung on necklaces of native gold, and a neck like molten silver, above a figure like a willow-branch The damsels ceased not to laugh and sport, while he stood upon his feet looking at them, and forgot food and drink, until the time of afternoon-prayer drew near, when the chief damsel said to her companions, O daughters of kings, the time hath become late to us, and our country is distant, and we are tired of staying here Arise, therefore, that we may depart to our place Accordingly each of them arose, and put on her dress of feathers; and when they were enveloped in their dresses, they became birds as they were at first, and all flew away together, the chief damsel being in the midst of them.

Hassan therefore despaired of them, and he desired to arise and descend from his place; but he could not

his sister the Fairy saw him in this state, she was confounded, and her reason quitted her, and she asked him respecting his condition, and the state in which he was, and what had befallen him, saying to him, Inform me, O my brother, that I may devise some stratagem for thee to remove thine affliction, and I will be thy sacrifice And upon this, he wept violently, and recited thus —

The lover, when his beloved is separated from him, hath nothing except sorrow and affliction
Within him is disease, and without is burning the beginning is remembrance, and the end is solitude

So when his sister heard these words, she wondered at his eloquence and his fluency of speech, and at his beauty of expression and his replying to her in verse; and she said to him, O my brother, when didst thou fall into this predicament in which thou art, and when did this happen to thee? For I see thee speak in verses, and shed copious tears. I conjure thee by Allah, O my brother, and by the sacred nature of the love that existeth between us, that thou inform me of thy state, and acquaint me with thy secret, and conceal not from me aught of that which hath befallen thee during our absence, for my bosom hath become contracted, and my life is perturbed on thine account. And thereupon he sighed, and shed tears like rain, and replied, I fear, O my sister, if I inform thee, that thou wilt not aid me to attain my desire, but wilt leave me to die sorrowing, in my anguish. And she said, No, by Allah, O my brother, I will not abandon thee, though my life should be lost in consequence thereof

So he told her what had befallen him, and what he beheld when he had opened the door, and informed her that the cause of his affliction and distress was his passion for the damsel whom he had seen, and his

affection for her, and that for ten days he had not desired food nor drink. Then he wept violently, and recited these two verses.—

Restore my heart as it was to my breast, and let mine eyes sleep again then forsake me
Do you think that the nights have changed the vow of love? May he cease to live who changeth!

And his sister wept at his weeping she was moved with compassion for his case, and pitied him for his distance from home, and she said to him, O my brother, be of good heart and cheerful eye, for I will expose myself to peril with thee, and give my life to content thee, and contrive for thee a stratagem even if it occasion the loss of my precious things and my soul, that I may accomplish thy desire, if it be the will of God, whose name be exalted! But I charge thee, O my brother, to conceal the secret from my sisters Therefore reveal not thy state to any one of them, lest my life and thine be lost, and if they ask thee respecting the opening of the door, answer them, I never opened it, but I was troubled in heart on account of your absence from me, and my sadness for your loss, and my residence in the palace by myself. And he replied, Yes this is the right course. He kissed her head, and his heart was comforted, and his bosom became dilated He had been in fear of his sister on account of his having opened the door, so now his soul was restored to him, after he had thought himself at the point of destruction by reason of the violence of his fear

He then demanded of his sister something to eat; whereupon she arose and went forth from him, and afterwards she went in to her sisters, mourning and weeping for him. So they asked her respecting her state, and she informed them that her heart was troubled for her brother, and that he was sick, and for ten days

forth with you while my brother is in this state, until he is restored to health, and the affliction that he suffereth quitteth him I will rather sit with him to soothe him And when they heard her words, they thanked her for her kindness, and said to her, Whatever thou dost with this stranger, thou wilt be recompensed for it. Then they left her with him in the palace, and mounted, taking with them provisions for twenty days. And when they were far from the palace, their sister knew that they had traversed a wide space so she came to her brother, and said to him, O my brother, arise, show me this place in which thou sawest the damsels. And he replied, In the name of Allah on the head —rejoicing at her words, and feeling sure of the attainment of his desire He then desired to arise and go with her, and to show her the place, but he was unable to walk, wherefore she carried him in her bosom, and conveyed him to the [top of the] palace, and when he was upon it, he showed her the place in which he had seen the damsels, and he showed her the saloon and the pool And his sister said to him, Describe to me, O my brother, their state, and how they came He therefore described to her what he had observed of them, and especially the damsel of whom he had become enamoured, and when she heard the description of her, she knew her, and her countenance became sallow, and her state became changed So he said to her, O my sister, thy countenance hath become sallow, and thy state is changed, and she replied—

O my brother, know that this damsel is the daughter of one of the Kings of the Genii, of great dignity Her father hath obtained dominion over men and Genii, and enchanters and diviners, and tribes and guards, and regions and cities in great numbers, and hath vast riches. Our father is one of his victorys,

bes de it; for it is the thing that conveyeth her to her country. So if thou possess it, thou possessest her, and beware of her beguiling thee, and saying, O thou who hast stolen my dress, restore it to me, and here am I with thee and before thee and in thy possession —for, if thou give it her, she will slay thee, and will demolish the pavilions over us, and slay our father Know therefore thy case, and how thou shalt act When her sisters see that her dress hath been stolen, they will fly away, and leave her sitting alone so thereupon go thou to her, and seize her by the hair and drag her along; and when thou shalt have dragged her to thee, thou wilt have obtained her, and she will be in thy possession. Then, after this, take care of the dress of feathers, for as long as it remaineth with thee, she is in thy power, and in captivity to thee, since she cannot fly away to her country save with it. And when thou hast taken her, carry her and descend with her to thy private chamber, and reveal not to her that thou hast taken the dress

So when Hassan heard the words of his sister, his heart was tranquillised, and his terror was quieted, and the pain that he suffered ceased. He then rose erect upon his feet, and kissed the head of his sister, after which he descended from the top of the palace, he and his sister, and they slept that night. He studied to restore himself until the morning came, and when the sun rose, he arose and opened the door and ascended to the top He sat there, and ceased not to sit until nightfall, when his sister came up to him with some food and drink, and changed his clothes, and he slept. She continued to do thus with him every day until the next month commenced So when he saw the new moon, he watched for them and while he was doing thus, lo, they approached him, like lightning On his seeing them, therefore, he concealed

beside it, for it is the thing that conveyeth her to her country So if thou possess it, thou possessest her, and beware of her beguiling thee, and saying, O thou who hast stolen my dress, restore it to me, and here am I with thee and before thee and in thy possession —for, if thou give it her, she will slay thee, and will demolish the pavilions over us, and slay our father Know therefore thy case, and how thou shalt act When her sisters see that her dress hath been stolen, they will fly away, and leave her sitting alone so thereupon go thou to her, and seize her by the hair and drag her along, and when thou shalt have dragged her to thee, thou wilt have obtained her, and she will be in thy possession Then, after this, take care of the dress of feathers, for as long as it remaineth with thee, she is in thy power, and in captivity to thee, since she cannot fly away to her country save with it. And when thou hast taken her, carry her and descend with her to thy private chamber, and reveal not to her that thou hast taken the dress

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himself in a place so that he could see them and they could not see him The birds alighted, each bird of them seating herself in a place, and they rent open their dresses, and the damsel of whom he was enamoured did the same as the rest. This was done in a place near unto Hassan She then descended into the pool with her sisters, and thereupon Hassan arose and walked forward a little, still concealing himself, and God veiled him so he took the dress, and not one of them saw him, for they were playing together And when they had ended, they came forth, and each of them put on her dress of feathers, except his beloved, who came to put on her dress and found it not. Upon this she cried out, and slapped her face, and tore her clothes. Her sisters therefore came to her, and asked her respecting her state, and she informed them that her dress of feathers had been lost, whereupon they wept and cried out, and slapped their faces. And when the night overtook them, they could not remain with her so they left her upon the top of the palace alone Then, when Hassan saw that they had flown away and were absent from her, he listened to her, and he heard her say, O thou who hast taken my dress, and stripped me, I beg thee to restore it to me, and may God never make thee to taste my grief! And on his hearing these her words, his reason was captivated by his passion for her, his love for her increased, and he could not withhold himself from her He therefore arose from his place, and ran forward until he rushed upon her and laid hold of her Then he dragged her to him, and descended with her to the lower part of the palace, and, having taken her in o his private chamber, threw over her his cloak, while she wept, and bit her hands. He locked the door upon her, and went to his sister, and told her that he had got her and obtained possession of her,

and had brought her down to his private chamber, and he said to her, She is now sitting weeping, and biting her hands

His sister therefore, when she heard his words, arose and repaired to the private chamber, and, going in to her, she saw her weeping and mourning She kissed the ground before her, and then saluted her, and the damsel said to her, O daughter of the King, do people such as ye are do these vile deeds with the daughters of Kings? Thou knowest that my father is a great King, and that all the Kings of the Genii are terrified at him, and fear his awful power, and that he hath, of enchanters and sages and diviners and devils and Marids, those against whom none can prevail, and that under his authority are people whose number none knoweth but God How then can it be right for you, O daughters of Kings, to lodge men of human kind with you, and to acquaint them with our circumstances and yours? If ye did not so how could this man gain access to us? So the sister of Hassan answered her, O daughter of the King, verily this human being is perfect in kindness of disposition, and his desire is not to do any shameful action he only loveth thee, and women were not created save for men Were it not that he loveth thee, he had not fallen sick on thine account, and his soul had not almost departed by reason of his love of thee And she related to her all that Hassan had told her, with respect to his passion for her, and how the damsels had acted in their flight and their washing themselves, and told her that none of them all had pleased him excepting her, for all of them were her slave-girls; and that she was plunging them into the pool, and not one of them could stretch forth her hand to her And when she heard her words, she despaired of escape Then the sister of Hassan arose and went

forth from her, and brought to her a sumptuous dress, with which she clad her. She also brought to her some food and drink, and ate with her, and comforted her heart and appeased her terror She ceased not to caress her with gentleness and kindness, and said to her, Have compassion upon him who saw thee once and became a victim of thy love Thus she continued to caress her and gratify her, and to address her with pleasing words and expressions, but she wept until daybreak came, when her heart was comforted and she abstained from weeping, knowing that she had fallen into the snare, and that her escape was impossible So she said to the sister of Hassan, O daughter of the King, thus hath God appointed [and written] upon my forehead, with respect to my estrangement and my disjunction from my country and my family and my sisters, therefore I must endure with becoming patience what my Lord hath decreed Then the sister of Hassan appropriated to her alone a private chamber in the palace, than which chamber there was none handsomer there, and she ceased not to sit with her and console her, and to comfort her heart until she was content, and her bosom became dilated, and she laughed, and her trouble and contraction of the bosom on account of her separation from her family and home, and her separation from her sisters and her parents and her dominions, ceased.

The sister of Hassan then went forth to him, and said to him, Arise, go in to her in her private chamber, and kiss her hands and her feet. He therefore entered, and did so, and he kissed her between her eyes, and said to her, O mistress of beauties, and life of souls, and delight of beholders, be tranquil in heart I have not taken thee but that I may be thy slave till the day of resurrection, and this my sister will be thy slave-girl I, O my mistress, desire not aught save to marry thee,

agreeably with the ordinance of God and his Apostle, and to journey to my country, and I will reside with thee in the city of Bagdad. I will purchase for thee female slaves and male slaves; and I have a mother, of the best of women, who will be thy servant. There is not a country there better than our country. everything that is in it is better than what is in any other of all the countries, and its inhabitants and its people are good people, with comely faces

But while he was addressing her, and cheering her by conversation, and she addressed him not with a single letter, someone knocked at the door of the palace. So Hassan went forth to see who was at the door, and lo, there were the damsels, who had returned from the chase He rejoiced at their coming, and met and saluted them, whereupon they offered up prayers in his favour for safety and health, and he prayed for them also They then alighted from their horses, and entered the palace, and each of them went into her private chamber, where she pulled off the worn clothes that were upon her, and put on comely apparel, after which they came forth, and demanded the game; and they brought an abundance of gazelles and wild oxen and hares and lions and hyenas, and other beasts, some of which they brought forward for slaughter, and they left the rest with them in the palace. Hassan stood among them with girded waist, slaughtering for them, while they sported and amused themselves, rejoicing exceedingly at his doing thus And when they had finished the slaughter, they sat preparing something whereof to make their dinner Then Hassan advanced to the eldest damsel, and kissed her head; and he proceeded to kiss all their heads, one after another So they said to him, Thou hast greatly humbled thyself to us, O our brother, and we wonder at the excess of thine affection for us, thou

being a man of the sons of Adam, an[illegible] She answered
Genii And thereupon his eyes sh[illegible]h a closet And
wept violently, wherefore they s[illegible] our sister She
news, and what causeth thee to u[illegible]l than the moon in
troubled our life by thy weeping t[illegible]ace is more splendid
that thou hast conceived a longir[illegible] her mouth is sweeter
and thy country, and if the cas[illegible]ore elegant than the
thee, and will journey with th[illegible]ck eyes, and brilliant
friends He replied, By Allá[illegible] a bosom like pearl, in
be separated from you The [illegible] two pomegranates, and
Then who of us hath disturb[illegible]les She captivateth the
troubled? And he was ash[illegible]d with kohl, and by the
disturbed me but love of th[illegible] waist, and by her heavy
would deny him their a[illegible]th the sick She is comely
silent, and did not acqu[illegible]smile, like the full moon
case So his sister aros[illegible] heard these descriptions, they
caught a bird from the [illegible], and said to him, Show her to
ye aid him to make he[illegible] them, distracted with love, and
at him, and said to h[illegible]ad conducted them to the closet
whatsoever thou de[illegible]King's daughter, whereupon he
us thy tale, and cor[illegible]red, and they entered behind him,
He therefore said [illegible]w her, and beheld her loveliness,
them, for I am [illegible]ground before her, wondering at the
them with these [illegible]rm, and at her elegance They then

Accordingly, said to her, By Allah, O daughter of
when we depar[illegible]ing, this is an egregious thing, but
young man a[illegible]ard the description of this human being
and he feared[illegible]men, thou wouldst have wondered at
and ye know[illegible]fe He is enamoured of thee to the
are weak [illegible]ee, yet, O daughter of the King, he
roof of the [illegible]aught that is dishonest. He desireth thee
he had be[illegible]s his lawful wife, and if we knew that
upon it, an[illegible]ere content without husbands, we would
and lookin[illegible]nted him from attaining the object of his
someone [illegible]ough he sent not to thee a messenger, but
was sitti[illegible]thee himself, and he hath informed us that

he hath burnt the dress of feathers. otherwise we would have taken it from him. Then one of the damsels agreed with her and became her deputy for the performance of the ceremony of the marriage-contract. She performed the ceremony of the contract of her marriage to Hassan, who took her hand, putting his hand in hers, and she married her to him with her permission, after which they celebrated her marriage-festivity in the manner befitting the daughters of Kings, and introduced him to her, and he congratulated himself thereupon, and recited these verses —

Thy shape is enticing, and thine eye like the gazelle's, and thy face drippeth with the water of beauty
Thou appearest in mine eye most gloriously pictured, half of thee of ruby, and a third of pearl,
And a fifth of musk, and a sixth of ambergris thou resemblest fine pearl nay thou art more splendid
Eve hath not borne like thee any one, nor in the gardens of Eternity is another like thee
Then if thou wish my torment it will proceed from love's laws, and if thou wilt pardon, thou hast the choice to do so.
O ornament of the world, and utmost object of desire, who can keep from enjoying the beauty of thy face?

The damsels were standing at the door, and when they heard the verses, they said to her, O daughter of the King, hast thou heard the words of this human being? How canst thou blame us, when he hath recited these verses on the subject of his love for thee? And on her hearing that, she was happy and cheerful and glad Then Hassan remained with her for a period of forty days, in pleasure and happiness and delight and joy, the damsels renewing for him, every day, festivity and beneficence and presents and rarities, and he passing his time among them in happiness and cheerfulness; and the residence of the King's daughter among them became pleasant to her, so that she forgot her family

But after the forty days, Hassan was sleeping, and he saw his mother mourning for him her bones had wasted, and her body had become emaciated, and her complexion had become sallow, and her state was altered, while he was in good condition And when she beheld him in this state [as he thought], she said to him, *O my son, O Hassan, how is it that thou livest in the world, blessed with a pleasant life, and forgettest me?* Look at the state in which I have been since thy departure I will not forget thee, nor will my tongue cease to mention thee until I die and I have made for thee a tomb in my house, that I may never forget thee Shall I live, O my son, and see thee with me, and shall we again be united as we were? So Hassan awoke from his sleep weeping and lamenting, his tears ran down upon his cheeks like rain, and he became sorrowful and afflicted, his tears ceased not, nor did sleep visit him, nor had he any rest, nor did any patience remain to him And when he arose, the damsels came in to him, and wished him good morning, and were cheerful with him as they were wont but he looked not towards them They therefore asked his wife respecting his state, and she answered them, I know not. So they said to her, Ask thou him respecting his state Accordingly she advanced to him, and said to him, What is the matter, O my master? And thereupon he sighed and was oppressed, and acquainted her with that which he had seen in his sleep Then he recited these two verses —

We have become distracted in mind perplexed seeking
to draw near without means of longing.
The calamities of love increase upon us and the endurance of love is burdensome to us

His wife, therefore, acquainted them with that which he had said to her, and when the damsels heard the

verses, they were moved with pity for his state, and said to him, Favour us [by doing as thou desirest] in the name of Allah We cannot prevent thee from visiting her we will rather aid thee to do so by every means in our power But it behoveth thee to visit us, and not sever thyself from us, though in every year thou come but once And he replied, I hear and obey.

Then the damsels arose immediately, prepared for him the provisions, and equipped for him the bride with ornaments and apparel and everything costly, such as language would fail to describe, and they also prepared for him rarities which pens cannot enumerate After that, they beat the drum, and thereupon the she-camels came to them from every quarter, and they chose of them such as should carry all that they had prepared. They mounted the damsel and Hassan, and put upon the camels, and brought to them, five-and-twenty chests full of gold, and fifty of silver Then they proceeded with them for three days, during which they traversed a space of three months' journey, and having done so, they bade him farewell, and desired to return from them Upon this, Hassan's sister, the youngest damsel, embraced him, and wept until she fainted, and when she recovered, she recited these two verses —

Would that the day of separation had never been! No sleep remaineth in mine eyes.
The union of us and thee is broken and our strength and our body are enfeebled.

Then, having finished her verses, she bade him farewell, and strictly charged him that, when he had arrived at his city and met his mother, and his heart was tranquillised, he should not fail to visit her once in every six months, and she said to him, When an affair troubleth thee anxious, or thou fearest anything

disagreeable, beat the drum of the Magian: thereupon the she-camels will come to thee, and do thou mount, and return to us, and remain not away from us. And he swore to her that he would do so; after which he conjured them to return. So they returned, after they had bidden him farewell, and mourned for his separation; and she who mourned most was his sister, the youngest damsel; for she found no rest, nor did patience obey her: she wept night and day.

Hassan proceeded all the night and day, traversing with his wife the deserts and wastes and the valleys and rugged tracts, during the midday heat and the early dawn, and God decreed them safety. So they were safe, and arrived at the city of Balsora; and they ceased not to pursue their way until they made their camels kneel down at the door of his house. He then dismissed the camels, and advanced to the door to open it; and he heard his mother weeping with a soft voice, that proceeded from a bosom which had experienced the torture of fire, while she recited these verses:—

How can she taste sleep who hath lost somnolency, and is wakeful at night while others repose?
She possessed riches and family and glory, but hath become a stranger and solitary
Fire and groaning are in her bosom, and violent longing that cannot be exceeded.
Passion hath gained dominion over her She moaneth for her sufferings, but is firm
Her state under the influence of love telleth that she is mourning and afflicted, and her tears are witnesses

And Hassan wept when he heard his mother weeping and lamenting; and he knocked at the door with alarming vigilence. So his mother said, Who is at the door? And he replied, Open.—wherefore she opened the door, and looked at him, and when she knew him, she fell down in a fit; and he ceased not

to caress her until she recovered, when he embraced her, and she embraced him and kissed him He then conveyed his goods and property into the house, while the damsel looked at him and at his mother, and the mother of Hassan, when her heart was tranquillised, and God had reunited her to her son, recited these verses —

Fortune hath compassionated my case and felt pity for the length of my torment
And granted me what I desired and removed that which I dreaded.
I will therefore forgive its offences committed in former times
Even the injustice it hath shown in the turning of my hair grey

Hassan and his mother then sat conversing together, and she said to him, How was thy state, O my son, with the Persian? He answered her, O my mother, he was not [only] a Persian, but he was a Magian, who worshipped fire instead of the Almighty King And he informed her of what he had done with him, that he had travelled with him, and put him into the skin of the camel, and sewed it up over him, and that the birds had carried him off, and put him down upon the top of the mountain He told her too what he had seen upon the mountain, namely, the dead men, whom the Magian had deluded and left upon the mountain after they had accomplished his affair, and how he cast himself into the sea from the top of the mountain, and God (whose name be exalted!) preserved him, and conducted him to the palace of the damsels, and of the sisterly love of the youngest damsel for him, and his residence with the damsels, and how God had conducted the Magian to the place in which he was residing He also told her of his passion for the damsel whom he had married, and how he caught

her, and her whole story [and the subsequent events] until God reunited them. And when his mother heard his story, she wondered, and praised God (whose name be exalted!) for his health and safety She then arose and went to those packages, and looked at them, and asked him respecting them and he acquainted her with their contents, whereat she rejoiced exceedingly And after that, she advanced to the damsel, to converse with her and to cheer her by her company, and when her eye fell upon her, her mind was stupefied by her comeliness, and she rejoiced and wondered at her beauty and loveliness and her stature and justness of form Then she said to Hassan, O my son, praise be to God for thy safety, and for thy safe return! And she sat by the side of the damsel, cheering her by her company, and comforting her heart, after which, early the next day, she went down into the market, and bought ten suits, the most sumptuous garments that were in the city She also brought for her magnificent furniture, and clad the damsel, and adorned her with everything beautiful Then she accosted her son, and said, O my son, with this wealth we cannot live in this city, for thou knowest that we were poor, and the people will accuse us of practising alchemy Therefore arise with us, and let us go to the city of Bagdad, the Abode of Peace, that we may reside in the sacred asylum of the Caliph, and thou shalt sit in a shop and sell and buy, and fear God (to whom be ascribed might and glory!) then will God open to thee the doors of prosperity by means of this wealth And when Hassan heard her words, he approved them

He arose immediately, and went forth from her, sold the house, and summoned the she-camels, and he put upon them all his riches and goods, together with his mother and his wife He set forth, and ceased not to pursue his journey until he arrived at the Tigris, when

he hired a vessel to convey them to Bagdad, embarked in it all his wealth and effects, and his mother and his wife, and everything that was with him, and went on board the vessel, which conveyed them with a fair wind for a period of ten days, until they came in sight of Bagdad, and when they came in sight of it, they rejoiced The vessel brought them in o the city, and Hassan landed there forthwith, and hired a magazine in one of the Khans He then removed his goods from the vessel to the magazine, and went up, and remained one night in the Khan, and when he arose in the morning, he changed his clothes, and the broker, seeing him, asked him respecting his affair, and what he desired so he said to him, I desire a house, handsome and ample And the broker showed him the houses that he had to let, and a house that had belonged to one of the Viziers pleased him, wherefore he bought it of him for a hundred thousand pieces of gold, and gave him the price Then he returned to the Khan in which he had taken lodging, and removed thence all his wealth and his goods to the house, after which he went forth into the market, and bought what was requisite for the house, of utensils and furniture and other things. He purchased also eunuchs, and among them was a young black slave, for the house And he resided in ease with his wife, enjoying the most delightful life and happiness, for the space of three years, during which he was blessed by her with two boys, one of whom he named Nasir, and the other Mansour

Then, after this period, he remembered his sisters, the damsels before mentioned, and he remembered their kindness to him, and how they had aided him to attain his desire So he longed to see them, and, having gone forth to the markets of the city, he bought there some ornaments, and costly stuffs, and dried

not away more than the time required for going and returning And his wife, as was decreed, heard his words to his mother, and they knew it not.

Hassan then arose and went forth from the city, and beat the drum, so thereupon the she-camels came to him, and he laded twenty with the rarities of Irak, after which he bade farewell to his mother and his wife and children. The age of one of his two children was a year, and the age of the other was two years. Then he returned to his mother, and charged her a second time, and having done this, he mounted, and journeyed to his sisters He ceased not to pursue his journey night and day, traversing the valleys and the mountains, and the plains and the rugged tracts, for the space of ten days, and on the eleventh day he arrived at the palace and went in to his sisters, having with him the things that he had brought for them And when they saw him, they rejoiced at his arrival, and congratulated him on his safety, and as to his sister, the youngest damsel, she decorated the palace without and within They took the present, and lodged Hassan in a private chamber as before, and asked him respecting his mother and his wife So he informed them that his wife had borne him two sons. Then his sister, the youngest damsel, when she saw him in health and prosperity, rejoiced exceedingly, and recited this verse —

I ask the wind respecting you whenever it bloweth and none but you ever occurreth to my mind.

He remained with them, entertained and treated with honour, for a period of three months and he passed his time in joy and happiness and comfort and cheerfulness, and in hunting

But as to his mother and his wife when Hassan had set forth on his journey, his wife remained a day, and a

could not be passed through by reason of the number of women who were in it. Now it happened in consequence of this wonderful event, that there came to the bath that day one of the slave-girls of the Prince of the Faithful, Haroun Alrashid, called Tohfa the lute-player; and seeing the women crowding together, and the bath not to be passed through by reason of the number of the women and girls, she asked what was the matter, and they informed her of the damsel. So she came in to her and looked at her, and viewed her attentively, and her mind was confounded by her beauty and loveliness. She extolled the perfection of God (greatly be He glorified!) for the beautiful forms that he had created, and entered not [the inner apartment] nor washed, but sat confounded at the sight of the damsel until the damsel had made an end of washing, and come forth and put on her clothes, when she appeared still more beautiful. And when she came forth from the bath, she sat upon the carpet and the cushions, the women gazing at her; and she looked at them and went forth.

Tohfa the lute-player, the slave-girl of the Caliph, arose and went forth with her, and proceeded with her until she knew her house, when she bade her farewell, and she returned to the palace of the Caliph. She ceased not to pass on until she came before the lady Zobeide, and kissed the ground before her, whereupon the lady Zobeide said, O Tohfa, what is the reason of thy loitering in the bath? So she answered, O my mistress, I saw a wonder, the like of which I have not seen among men nor among women, and that was the thing which diverted my attention and amazed my mind and confounded me so that I did not wash my head. And the lady Zobeide said, And what was it, O Tohfa? She answered, O my mistress, I saw a damsel in the bath, having with her two young children,

and an entrance towards the land, and bring to me the damsel who is there, together with her children, and the old woman who is with her, quickly, and loiter not. And Mesrour replied, I hear and obey He went forth from before her, and proceeded until he arrived at the door of the house, whereupon he knocked at the door, and the old woman, the mother of Hassan, came forth to him, saying, Who is at the door? He answered her, Mesrour, the eunuch of the Prince of the Faithful So she opened the door, and he entered, and saluted her, and she saluted him, and asked him respecting his business. He therefore said to her, The lady Zobeide the daughter of Kasim, the wife of the Prince of the Faithful, Haroun Alrashid, the fifth of the sons of Abbas the uncle of the Prophet (whom may God favour and preserve!), summoneth thee to her, thee and the wife of thy son, and her children, for the women have informed her respecting her and respecting her beauty Upon this, the mother of Hassan said, O Mesrour, we are strangers, and the damsel's husband, my son, is not in the city, and he did not order me to go forth, neither me nor she, to any one of the creatures of God (whose name be exalted!), and I fear, if anything happen and my son come, he will slay himself I beg then of thy kindness, O Mesrour, that thou impose not upon us a command which we are unable to perform But Mesrour replied, O my mistress, if I knew that in this were aught to be feared on your account, I would not require you to go The desire of the lady Zobeide is only to see her, and she shall return therefore disobey not, for thou wouldst repent, and like as I take you I will bring you back hither safe, if it be the will of God, whose name be exalted! So the mother of Hassan could not disobey him, wherefore she entered, and made ready the damsel,

and took her forth, together with her children. They followed Mesrour, who preceded them to the palace of the Caliph, and led them up and stationed them before the lady Zobeide, whereupon they kissed the ground before her and prayed for her. The damsel had her face covered so the lady Zobeide said to her, Wilt thou not uncover thy face, that I may see it? The damsel therefore kissed the ground before her, and displayed a face that put to shame the full moon in the horizon of the sky, and when the lady Zobeide beheld her, she fixed her eyes in astonishment upon her, and let them wander over her, and the palace was illumined by her splendour and by the light of her countenance Zobeide was amazed at her beauty, and so also was everyone in the palace, and everyone who beheld her became insane, unable to speak to another. The lady Zobeide then arose, and made the damsel stand, and she pressed her to her bosom, seated her with herself upon the couch, and commanded that they should decorate the palace, after which she gave orders to bring for her a suit of the most magnificent apparel, and a necklace of the most precious jewels, and decked the damsel with them, and said to her, O mistress of beauties, verily thou hast pleased me, and filled my eye with delight What hast thou among thy treasures? So the damsel answered, O my mistress, I have a dress of feathers if I were to put it on before thee, thou wouldst see a thing of the most beautiful make, that thou wouldst wonder at, and everyone who would see it would talk of its beauty, generation after generation —And where, said Zobeide, is this thy dress? She answered, It is in the possession of the mother of my husband so demand it for me of her.

The lady Zobeide therefore said, O my mother, by my life I conjure thee that thou go down and bring to

her her dress of feathers, that she may amuse us with the sight of that which she will do, and take thou it again The old woman replied, O my mistress, this damsel is a liar Have we seen any woman possessing a dress of feathers? This is a thing that pertaineth not to any but birds The damsel, however, said to the lady Zobeide, By thy life, O my mistress, I have in her possession a dress of feathers, and it is in a chest buried in the closet that is in the house So the lady Zobeide pulled off from her neck a necklace of jewels worth the treasures of Kosru and a Cæsar, and said to her, O my mother, receive this necklace And she handed it to her, saying to her, By my life, I conjure thee that thou go down and bring that dress, that we may divert ourselves with the sight of it, and take thou it again after that. But she swore to her that she had not seen this dress, and that she knew not where to find it. And upon this, the lady Zobeide cried out at the old woman, and, having taken from her the key, called Mesrour, who came, and she said to him, Take this key, and go to the house, and open it, and enter the closet of which the door is of such and such a description in the midst of it is a chest, which take thou up, and break it, and bring the dress of feathers that is in it before me So he replied, I hear and obey He took the key from the hand of the lady Zobeide, and went; and the old woman, the mother of Hassan, arose, with weeping eye, repenting of her compliance with the desire of the damsel, and of having gone to the bath with her, for the damsel had not desired to go to the bath save for the purpose of practising a stratagem Then the old woman entered the house with Mesrour, and she opened the door of the closet so he entered, and took forth the chest, took from it the dress of feathers, and having wrapped it in a napkin that he had with

him, brought it to the lady Zobeide, who took it and turned it over, wondering at the beauty of its make She then handed it to the damsel, saying to her, Is this thy dress of feathers? She answered, Yes, O my mistress. And she stretched forth her hand to it and took it from her full of joy

The damsel examined it, and saw that it was perfect as it was when upon her, not a single feather of it being lost. She was therefore delighted with it, and rose from the side of the lady Zobeide, took the dress and opened it, and took her children in her bosom, after which she wrapped herself in it, and became a bird, by the power of God, to whom be ascribed might and glory! So the lady Zobeide wondered at that, as also did everyone who was present, all of them wondering at that which she did The damsel leant from side to side, and walked about, and danced and played, and the persons present had fixed their eyes in astonishment upon her, wondering at her actions She then said to them, with an eloquent tongue, O my mistresses, is this beautiful? The persons present answered her, Yes, O mistress of beauties all that thou hast done is beautiful And she said to them, And this that I am about to do will be more beautiful, O my mistresses And she expanded her wings, and flew up with her children above the cupola, and stood upon the roof of the saloon So they looked at her, and said to her, By Allah, this is an extraordinary and a beautiful art, that we have never before beheld! Then the damsel, when she desired to fly away to her country, remembered Hassan, and said, Hear, O my mistresses! And she recited these verses —

O thou who hast quitted these mansions and departed
to the objects of thy love with rapid flight

Dost thou think that I continue in comfort among you, and that your life hath not become a life of troubles?
When I was taken captive in the snare of love, he *made love my prison and went far away*
When my dress was hidden, he felt sure that I should not implore the One, the Omnipotent, to restore it.
He charged his mother to keep it carefully in a closet, and transgressed against me, and oppressed
But I heard their words, and kept them in my memory, and conceived hopes of abundant good fortune
My going to the bath was the means of making the minds of people to be confounded at the sight of me,
And the spouse of Alrashid wondered at my beauty, when she beheld me on the right and left.
Then I said, O wife of the Caliph, I possess a dress of feathers of great magnificence
If it were upon me thou wouldst see wonders that *would efface sorrow and disperse troubles*
So the spouse of the Caliph asked Where is it? And I answered in the house of him who hath hidden it.
And Mesrour pounced down and brought it to her, and *lo, it was here, beaming with light.*
Thereupon I took it from his hand and opened it, and I saw its bosom and its buttons
Then I entered it, having my children with me, and expanded my wings, and flew away
O mother of my husband, tell him when he cometh, if he wish to meet me, he must leave his home

And when she had ended her verses, the lady Zobeide said to her, Wilt thou not descend to us, that we may continue to enjoy thy beauty, O mistress of the comely? Extolled be the perfection of Him who hath endowed thee with eloquence and beauty! But she replied, Far from returning be that which hath passed! *She then said to the mother of Hassan, the* mourning, the wretched, By Allah, O my mistress, O mother of Hassan, *thou wilt render me desolate by* thine absence, but when thy son hath come, and the

days of separation have become tedious to him, and he desireth approach and meeting, and the winds of love and longing desire agitate him, let him come to me in the Islands of Wak-Wak. And she flew away with her children, and sought her country

When the mother of Hassan beheld this, she wept, and slapped her face, and wailed until she fainted, and when she recovered, the lady Zobeide said to her, O my mistress the pilgrim, I did not know that this would happen, and if thou hadst acquainted me with it, I would not have opposed thee I knew not that she was of the Flying Genii before the present time, and had I known that she was of this nature, I would not have allowed her to put on the dress, nor would I have suffered her to take her children But, O my mistress, absolve me And the old woman replied, having no way of avoiding it, Thou art absolved She then went forth from the palace of the Caliph, and ceased not to pursue her way until she entered her house, when she proceeded to slap her face until she fainted again, and when she recovered from her fit, she sorrowfully longed for the damsel and for her children, and for the sight of her son, and recited these verses —

On the day of separation your removal made me weep,
lamenting on account of your absence from home
I cried out, from the pain of parting, in anguish, and
tears had made my eyelids sore
This is separation! Shall we enjoy your return? For
your departure hath deprived me of the power of
concealment.
Would they had returned and observed good faith! If
they do so, perhaps my former times may return

Then she arose, and dug in the house three graves, and she betook herself to them, weeping night and day. And when the absence of her son became

tedious to her, and her disquietude and longing and mourning became excessive, she recited these verses:—

Thine image is within mine eyelids, and I think of thee when my heart is throbbing and when it is quiet.
And love of thee hath circulated in my bones, as circulates the juice in the fruits upon the branches
And when I see thee not, my bosom is contracted, and the censurers excuse me for my sorrows
O thou whose love hath got possession of me, and for whom my distraction exceedeth my affection,
Fear the Compassionate, with respect to me, and be merciful! Love of thee hath made me to taste of death.

But as to her son Hassan, when he came to the damsels, they conjured him to stay with them for three months. And after that period, they prepared for him the wealth, and made ready for him ten loads, five of gold and five of silver, and also of provisions one load; after which they bade him commence his journey, and went forth with him, but he conjured them to return. So they advanced to embrace him, for the purpose of bidding him farewell. The youngest damsel first advanced to him, and she embraced him, and wept until she fainted. Then she recited these two verses —

When shall the fire now kindled by separation be quenched by your approach and my desire be accomplished by your presence, and when shall we be as formerly?
The day of parting hath filled me with terror, and hath afflicted me and the act of bidding thee farewell, O my master hath increased my infirmity

The second damsel next approached, and embraced him, and recited this couplet —

Bidding thee farewell is like bidding life farewell, and the loss of thee is like the loss of the zephyr

Thine absence is like a fire that burneth my heart, and in thy presence I enjoy the Gardens of Delight.

In like manner also did the other damsels; each embracing him and reciting a couplet. Then Hassan bade them farewell. He wept until he fainted, on account of his separation from them, and recited these verses.—

My tears flowed, on the day of separation, like pearls, and I made of them, as it were, a necklace
The camel-driver urged on the beasts with singing, and I found not strength nor patience, nor was my heart with me
I bade them farewell then retired in grief, and quitted the society of the places I had frequented
I returned—evil was the way!—and my soul was not comforted save by hoping to come again and see thee
O my friend, listen to the words of love! God forbid that I should speak and thy heart should not remember!
O my soul, when thou partest with them, also part with the delight of life, and wish not to survive!

He then pursued his journey with assiduity, night and day, until he arrived at Bagdad, the Abode of Peace, and the sacred asylum of the Caliphs of the race of Abbas; and he knew not what had happened after his departure.

He entered the house, and went in to his mother to salute her, but he saw that her body was emaciated, and her bones were wasted, by reason of exceeding lamentation and sleeplessness, and weeping and groaning, so that she had become like a toothpick, and she was unable to reply. He dismissed the she-camels, and advanced to her, and when he beheld her in this state, he went about the house searching for his wife and children, and found not any trace of them. Then he looked into the closet, and he found it open, and

the chest also open, and he found not in it the dress. So upon this he knew that she had got possession of the dress of feathers, and taken it, and flown away, *taking her children with her* He *therefore returned* to his mother, and, seeing that she had recovered from her fit, he asked her respecting his wife and his children, and she wept, and said, O my son, may God compensa e thee greatly for the loss of them! These *are their three tombs.* *And when he heard the words* of his mother, he uttered a great cry, and fell down in a fit, and thus he remained from the commencemen of the day until noon. The grief of his mother therefore increased, and she despaired of his life And when he recovered, he wept, and slapped his face, and rent his clothes, and went about the house confounded Then he recited *thes* two verses —

Persons before me have bemoaned the pain of absence and l ving and dead have been terrified by estrangement
But an instance of feelings l ke those in my bosom I have never heard of nor beheld.

And after *he had concluded his verses, he took his* sword and drew it, and, coming to his mother, he said to her, If thou acquaint me not with the truth of the case, I will strike off thy head, and slay myself So she said to him, O my son, do not that, and I will inform thee Then she said to him, Sheathe thy sword, and sit, that I may tell thee what happened *And when he had sheathed his sword and seated himself* by her side, she repeated to him the s ory from beginning to end, and said to him, O my son, if I had not seen her weep to go to the bath, and feared thee, that thou wouldst come and that she would complain to thee, and thou wouldst be incensed against me, I had not gone with her thither And if the lady

Zobeide had not been incensed against me, and taken from me the key by force, I had not taken forth the dress, though I should have died, and, O my son, thou knowest that no one can contend for superiority in power with the Caliph Then, when they brought the dress to her, she took it and turned it over, imagining that some part of it might be lost, but she found that no injury had happened to it. She therefore rejoiced, and, having taken her children, she bound them to her waist, and put on the dress of feathers, after the lady Zobeide had pulled off and given to her all that was upon her, in honour of her, and for her loveliness And when she had put on the dress of feathers, she shook, and became a bird, and she walked about the palace, while they looked at her and wondered at her beauty and loveliness She then flew up, and perched upon the palace, and after that, she looked at me and said to me, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must leave his home, and repair to the Islands of Wak-Wak Thus did she during thine absence

Now when Hassan heard the words of his mother, he uttered a great cry, and fell down in a fit. He ceased not to lie in this state until the close of the day, and when he recovered, he slapped his face, and rolled about on the floor like a serpent. His mother sat weeping at his head until midnight, and after he had recovered from his fit, he wept vehemently, and recited these verses —

Pause and see the condition of him whom you abandon
perhaps you will pity him after your cruelty
For if you see him, you will doubt of him by reason
of his sickness, as though by Allah you knew
him not.

except a few things that he left in the house, after which he set forth on his journey to his sisters, hoping that he might obtain their aid to effect his reunion with his wife He ceased not to pursue his way until he arrived at the palace of the damsels by the Mountain of Clouds, and when he went in to them, he presented to them the gifts, with which they were delighted, and they congratulated him on his safety, and said to him, O our brother, what is the reason of thy coming so quickly, when thou hast not been absent from us more than two months? And upon this he wept, and recited these verses —

I find my soul solicitous on account of the loss of its beloved, enjoying not life nor its delights.
My disease is one of which the cure is unknown. And can anyone cure diseases but their physician?
O thou who hast debarred me from the delight of sleep! thou hast left me to inquire for thee of the wind when it bloweth,
If it be near to the place of the beloved who comprieseth those charms that excite mine eye to weep
O thou who alightest in her country! perhaps thy breath may revive my heart by its fragrance

And when he had ended his verses, he uttered a great cry, and fell down in a fit, and the damsels seated themselves around him, weeping for him, until he recovered from his fit, whereupon he recited this couplet —

Probably fortune will turn its rein and bring my beloved for time is changeable
And my fortune may prosper me and my wants be performed, and happy events may follow adverse

He continued for some time weeping and fainting, and reciting verses, and the damsels had retired, but when his sister heard his words, she came forth to him, and saw him lying in a fit, upon which she

With black eyes, and proud gait, like the gazelles of the sand hill, they showed beauty of which the saints, if they saw it would be enamoured
They walk like the zephyr of the gardens towards daybreak Through love of them anxiety and disquietude have come upon me
I have attached my hopes to a lovely damsel among them My heart burneth with flaming fire on her account.
Gazelle like, sleek limbed, walking with proud gait, her face is like the morning, but her hair is dark as night.
She hath disturbed me But how many heroes have the eyelids and the eyes of the fair ones disturbed with love!

And when he had concluded his verses, he wept, and the damsels wept at his weeping, compassion and zeal for him affecting them

They betook themselves to soothing him, and exhorting him to have patience, and praying for his reunion to his wife; and his sister accosted him and said to him, O my brother, be of good heart and cheerful eye, and be patient then wilt thou attain thy desire, for he who is patient, and waiteth, obtaineth what he wisheth; and patience is the key of relief. The poet hath said —

Let destiny run with slackened reins, and pass not the night but with careless mind
For between the closing of an eye and its opening, God effecteth a change in the state of affairs

She then said to him, Strengthen thy heart, and confirm thy resolution, for he whose life is to be ten years will not die when he is but nine, and weeping and grief and mourning occasion disease and sickness Remain with us until thou shalt have taken rest, and I will contrive means of thy gaining access to thy wife and thy children, if it be the will of God, whose name

be exalted! But he wept violently, and recited this couplet:—

If I be cured of a disease in my body, I am not cured of a disease in my heart.
There is no other cure for the diseases of love than union of the beloved with the lover

Then he sat by the side of his sister, who proceeded to converse with him and to console him, and asked him what was the cause of his wife's departure. So he informed her of the cause of that event; and she said to him, By Allah, O my brother, I desired to say to thee, Burn the dress of feathers.—but the Devil made me forget that. And she continued to converse with him and to soothe him But when the case became tedious to him, and his disquietude increased, he recited these verses.—

A beloved, with whom I was familiar, hath got possession of my heart and God's decree cannot be prevented.
She hath all the united beauty of the Arabs. She is a gazelle, but freely pastureth on my heart.
Though my patience and contrivance in my love of her are little, I weep, notwithstanding weeping availeth not.
She is lovely, and hath twice seven years, as though she were a moon of five nights and five and four

So when his sister saw how he suffered from ecstasy and distraction of love, and the afflictions of passion and desire, she went to her sisters, with weeping eye and mourning heart, and she wept before them, threw herself upon them, kissed their feet, and begged them to aid her brother in the accomplishment of his affair, and in effecting his meeting with his children and his wife She conjured them to contrive means of procuring him access to the Islands of Wak-Wak, and ceased not to weep before her sisters until she made

them also weep, and they said to her, Comfort thy heart, for we will strive to accomplish his meeting with his family, if it be the will of God, whose name be exalted! He then remained with them a whole year, but his eye abstained not from shedding tears

Now the sisters of the youngest damsel had a paternal uncle, the brother of their father by the same father and mother, and his name was Abdelcadus He loved the eldest damsel with a great affection, and every year he used to visit her once, and perform her affairs The damsels also had related to him the story of Hassan, and the events that befell him with the Magian, and how he was enabled to slay him, whereat their uncle rejoiced, and he gave to the eldest damsel a purse containing some incense, and said to her, O daughter of my brother, if anything render thee anxious, and anything disagreeable happen to thee, or any want occur to thee, throw this incense into the fire, and mention me, and I will come to thee quickly, and will perform thy want This he said on the first day of the year And that damsel said to one of her sisters, Verily the year hath entirely passed, and my uncle hath not come Arise, strike the steel upon the flint, and bring me the box of incense So the damsel arose joyful, and brought the box of incense and she opened it, and, having taken from it a small quantity, handed it to her sister, who took it and threw it into the fire, mentioning her uncle, and the fumes of the incense had not ceased before a dust appeared advancing from the farther extremity of the valley Then, after a while, the dust dispersed, and there appeared beneath it a sheikh riding upon an elephant, which was crying out beneath him And when the damsels beheld him, he began to make signs to them with his hands and his feet. Soon after, he came to them, and alighted from the

him, but was concealed from him So the damsels said to their uncle, Reply to us, for our livers are broken in pieces And he shook his head at them and said to them, O my daughters, this man hath wearied himself, and cast himself in o a most terrible predicament and great peril; for he cannot gain access to the Islands of Wak-Wak Upon this the damsels called Hassan, and he came forth to them, and, advancing to the sheikh Abdelcadus, he kissed his hand and saluted him, and the sheikh was pleased with him, and sea ed him by his side The damsels then said to their uncle, O uncle, show our brother the truth of that which thou hast said He therefore said to him, O my son, relinquish this most vexatious affair for thou couldst not gain access to the Islands of Wak-Wak even if the Flying Genii and the wandering stars assisted thee, since between thee and those Islands are seven valleys and seven seas and seven mountains of vast magnitude How then canst thou gain access to this place, and who will convey thee to it? By Allah, I conjure thee that thou return soon, and weary not thy heart. And when Hassan heard the words of the sheikh Abdelcadus, he wept until he fainted, and the damsels sat around him weeping for his weeping But as to the youngest damsel, she rent her clothes and slapped her face until she also fainted

So when the sheikh Abdelcadus saw them in this state of anxiety, and ecstasy of grief, and mourning, he pitied them, and was affected with commiseration for them and he said, Be ye silent Then he said to Hassan, Comfort thy heart, and rejoice at the prospect of the accomplishment of thine affair, if it be the will of God, whose name be exalted! And after that he said to him, O my son, arise, and brace up thy nerves, and follow me So Hassan stood up, after he

had bidden the damsels farewell, and he followed him rejoicing in expectation of the accomplishment of his affair The sheikh Abdelcadus then called the elephant, and he came, and he mounted him, putting Hassan behind him, and proceeded with him for the space of three days with their nights, like the blinding lightning, until he came to a vast, blue mountain, all the stones of which were blue and in that mountain was a cavern, which had a door of the iron of China Upon this the sheikh took the hand of Hassan, and put him down, after which the sheikh himself alighted, and dismissed the elephant. He then advanced to the door of the cavern, and knocked it, whereupon the door opened, and there came forth to him a black slave, beardless, resembling an Afrite, and having in his right hand a sword, and in the other a shield of steel But when he saw the sheikh Abdelcadus, he threw down the sword and shield from his hands, and advanced to the sheikh, and kissed his hand Then the sheikh took the hand of Hassan, and entered with him, and the slave shut the door behind them. Hassan saw that the cavern was very large and wide, and that it had a passage vaulted over, and they ceased not to go on for the space of a mile, after which their course brought them at last to a vast desert. They repaired to an angle in which were two great doors, of cast brass, and the sheikh Abdelcadus opened one of them, and entered, and closed it, having said to Hassan, Sit at this door, and beware of opening it and entering until I shall have entered and returned to thee quickly And when the sheikh had entered, he remained absent for the space of an astronomical hour

He then came forth, having with him a horse saddled and bridled, which, when he went along, flew; and when he flew, the dust overtook him not. The

sheikh led him forward to Hassan, and said, Mount And the sheikh opened the other door, whereupon there appeared within it an extensive desert So Hassan mounted the horse, and the two passed through the door, and were in that desert And the sheikh said to Hassan, O my son, take this letter, and proceed upon this horse to the place to which he will convey thee, and when thou seest him stop at the door of a cavern like this, descend from his back, and put his rein upon the pommel, and dismiss him, and he will enter the cavern, but enter not thou with him Stay at the door of the cavern for the space of five days, and be not weary, for on the sixth day there will come forth to thee a black sheikh, clad in black apparel, and with a beard, white and long, descending to his waist, and when thou seest him, kiss his hands, and lay hold of his skirt, and put it on thy head, and weep before him, that he may have pity on thee He will thereupon ask thee respecting thine affair, and when he saith to thee, What is thine affair?—give him this letter, and he will take it of thee and will not speak to thee, but will enter and leave thee Stay in thy place five days more, and be not weary, and on the sixth day expect him, for [perhaps] he will come forth to thee, and if he himself come forth to thee, know that thine affair will be accomplished, but if one of his young men come forth to thee, know that he who hath come forth to thee desireth to slay thee And peace be on thee! But know, O my son, that everyone who exposeth himself to peril destroyeth himself, therefore if thou fear for thy soul, cast it not into destruction if, however, thou fear not, do as thou desirest. I have shown thee the circumstances of the case, and if thou desire to return to thy companions, this elephant is ready, and he will convey thee to the daughters of my brother, who will send thee to thy

country and restore thee to thy home, and God will bless thee with one better than this damsel to whom thou art attached

But Hassan said to the sheikh, How can life be pleasant to me without my attaining my desire? By Allah, I will never return until I find my beloved, or my death overtake me! Then he wept, and recited some verses, commencing thus —

For the loss of my beloved and the excess of my passion I stood and cried out in my despondency and abjection,
And I kissed the dust of the house in my longing for her, but it only served to augment my sorrow

And when the sheikh Abdelcadus heard his recitation and his words, he knew that he would not relinquish the object of his desire, and that words would make no impression upon him, and he was convinced that he must expose himself to peril, though his life should be sacrificed So he said, Know, O my son, that the Islands of Wak-Wak are seven islands, in which is a great army, entirely composed of damsels, virgins, and the inhabitants of the *Interior Islands* are *Devils* and Marids and enchanters and various tribes. Who-

save with her and with my children. So the sheikh Abdelcadus said to him, Then thou must perform the journey. He replied, Yes; and I only desire of thee thy prayers for help and aid. Perhaps God will reunite me to my wife and my children soon. Then he wept by reason of the greatness of his desire, and recited these verses.—

You are my desire, and the best of creatures I hold you to be as dear as my hearing and my sight.
You have possessed my heart, and it hath become your abode, and since you left me, O my mistress, I have been in trouble.
Then think not that I have relinquished the love of you, for it hath put the wretched being in fear
You have gone, and my happiness went when you departed, and what was bright became to me obscure in the extreme
You have left me to contemplate the stars in my anguish, weeping with tears like a pouring rain
O night, thou art tedious to him who is disquieted in the violence of his passion gazing at the moon!
O wind, if thou pass by the tribe that she sojourneth with, give my salutation to her, for my life is short,
And describe to her somewhat of the anguish I experience, for the beloved is not acquainted with my state!

And when he had ended his verses, he wept so violently that he fainted, and on his recovery, the sheikh Abdelcadus said to him, O my son, thou hast a mother. then make her not to taste the pain of thy loss But Hassan replied, By Allah, O my master, I will not return save with my wife, or my death shall overtake me. Then he wept and moaned, and again recited some verses, and when he had ended them, the sheikh knew that he would not draw back from his present purpose, though his life should be sacrificed; wherefore he handed to him the letter,

prayed for him, and directed him how he should act, and said to him, I have given a strict charge for thee, in the letter, to Aboulruish the son of Balkis the daughter of the accursed *Eblis*, for he is my sheikh and my preceptor, and all mankind and the Genii humble themselves to him, and fear him. He then said to him, Go, in reliance upon the blessing of God.

He therefore departed, giving the rein to the horse, which fled with him more rapidly than lightning Hassan ceased not to speed along on the horse for a period of ten days, until he beheld before him a huge indistinct object, blacker than night, obstructing the space between the east and the west, and when he drew near to it, the horse neighed beneath him, whereupon there came together horses numerous as the drops of rain, the number of which could not be calculated, nor was any help for them known, and they began to rub against Hassan's horse. So Hassan feared them and was terrified, and he ceased not to proceed, with the horses around him, until he arrived at the cavern which the sheikh Abdelcadus had described to him, when the horse stopped at its entrance, and Hassan alighted from him, and put his rein upon his saddle *The horse then entered the* cavern, and Hassan stopped at the entrance, as the sheikh Abdelcadus had ordered him He meditated upon the result of his case, how it would be, perplexed, distracted, not knowing what would happen to him. *He continued at the entrance of the cavern five days* with their nights, sleepless, mournful, perplexed, meditating upon his having parted from his family and home and companions and friends, with weeping eye and mourning heart. Then he remembered his mother, and *thought upon what might happen to him*, and upon the separation of his wife and his children, and the troubles he had suffered, and recited some verses,

which he had not ended when the sheikh Aboulruish came forth to him He was black, and clad in black apparel, and when Hassan beheld him, he knew him by the descriptions which the sheikh Abdelcadus had given of him So he threw himself upon him, and rubbed his cheeks upon his feet, and, taking his foot, he put it upon his head, and wept before him The sheikh Aboulruish therefore said to him, What is thine affair, O my son? And Hassan stretched forth his hand with the letter, and handed it to the sheikh, who received it from him, and entered the cavern, without returning with a reply, and Hassan remained in his place at the entrance, as the sheikh Abdelcadus had desired him, weeping He ceased not to stay in his place for the space of five days more His disquietude was excessive, and his fear was violent, and his sleeplessness was constant He wept, and was oppressed in mind by the pain of estrangement and excessive wakefulness, and recited some plaintive verses.

He ceased not to weep until the dawn appeared, when lo, the sheikh Aboulruish came forth to him, clad in white apparel, and made a sign to him with his hand, that he should enter So Hassan entered, and the sheikh, taking him by the hand, led him into the cavern, and he rejoiced, and felt sure that his affair would be accomplished The sheikh continued to proceed, and Hassan with him, for the space of half a day, after which they arrived at an arched doorway with a door of steel, which the sheikh opened, and he and Hassan entered a passage vaulted over with variegated stones decorated with gold They ceased not to go on till they came to a great saloon constructed with marble, and spacious, in the midst of which was a garden containing all kinds of trees and flowers and fruits, and birds upon the trees warbling, and proclaim-

ing the perfection of God, the Omnipotent King. In the saloon were four leewans, facing one another, each leewan having a sitting-place with a fountain, and at each of the corners of each fountain was the figure of a lion of gold. In each sitting-place also was a chair, upon which was sitting a person with a great number of books before him, and before them were perfuming-vessels of gold, containing fire and incense. Every one of these sheikhs likewise had before him students, reading to him the books. And when the two went in to them, they rose to them and treated them with honour, and the sheikh Aboulruish accosted them and made a sign to those four sheikhs that they should dismiss the other persons who were present. So they dismissed them, and the four sheikhs arose and seated themselves before the sheikh Aboulruish, and asked him respecting the case of Hassan, whereupon the sheikh Aboulruish made a sign to Hassan, and said to him, Tell the company thy story and all that hath happened to thee from the first of the case to the last. And Hassan wept violently, and related to them his story, and when he had finished it all the sheikhs cried out and said, Is this he whom the Magian caused to ascend to the top of the Mountain of the Clouds by means of the birds, he being in the skin of the camel? So Hassan answered them, Yes. And they accosted the sheikh Aboulruish and said to him, O our sheikh, Bahram practised a stratagem to effect his ascent to the top of the mountain, and how did he descend, and what wonders did he see upon the mountain? The sheikh Aboulruish therefore said, O Hassan, tell them how thou descendest, and acquaint them with the wonders that thou sawest. Accordingly he repeated to them the account of the events that had happened to him from beginning to end, and told them how he got the Magian into his power and slew him, and how

Hassan therefore rejoiced when he heard his words, and kissed his hands He kissed also the hands of the other persons who were present, one after another, and begged their aid. And thereupon Aboulruish took a paper and an ink-case, and wrote a letter, and sealed it, and gave it to Hassan. He likewise gave him a small bag of leather, containing incense and instruments for striking fire, consisting of a steel and other things, and said to him, Take care of this bag, and when thou fallest into a difficulty, burn a little of the incense that it containeth, and mention me, and I will be present with thee, and deliver thee from the difficulty Then he ordered one of those who were present to summon to him an Afrite of the Flying Genii immediately, and he came, and the sheikh said to him, What is thy name? He answered, Thy slave is Dahnash the son of Faktash And Aboulruish said to him, Draw near to me So he drew near to him, and the sheikh Aboulruish put his mouth to the ear of the Afrite, and said to him some words, whereat the Afrite shook his head. The sheikh then said to Hassan, O my son, arise, mount upon the shoulders of this Afrite, Dahnash the Flyer, but when he hath taken thee up to heaven, and thou hearest the praises of the Angels in the sky, utter not thou any words of praise, for if thou do, thou wilt perish, and so will he And Hassan replied, I will never speak Then the sheikh said to him, O Hassan, when he hath gone with thee, he will put thee down on the next day, a little before daybreak, upon a white, clean land, like camphor, and when he hath put thee there, walk on ten days by thyself, until thou arrivest at the gate of the city On thine arrival at it, enter, and ask for its King, and when thou hast an interview with him, salute him, and kiss his hand, and give him this letter, and whatsoever he directeth thee to do, understand it

So Hassan replied, I hear and obey. He arose with the Afrite, and the sheikhs arose and prayed for him, and gave the Afrite a charge respecting him.

Now when the Afrite had taken him upon his shoulders, he rose with him to the clouds of heaven, and proceeded with him a day and a night, until he heard the praises of the Angels in heaven, and when the dawn came he put him down upon a land white like camphor, and left him and departed So when Hassan saw that he was upon the earth, and that no one was with him, he went on night and day for the space of ten days, until he arrived at the gate of the city; whereupon he entered it, and inquired for the King They therefore guided him to him, and said that his name was the King Hasoun, King of the Land of Camphor, and that he had, of soldiers and troops, what would fill the earth in its length and breadth. He asked permission to go in to him, and permission was given him; and when he went in to him, he found him to be a magnificent King, and he kissed the ground before him. So the King said to him, What is thine affair? And Hassan kissed the letter, and handed it to him, and he took it and read it. Then he shook his head a while, after which he said to one of his chief officers, Take this young man, and lodge him in the mansion of entertainment Accordingly he took him and proceeded with him until he had lodged him there, and he remained in it for a period of three days, eating and drinking, having no one with him but the eunuch who attended him, and that eunuch conversed with him and cheered him, and asked him respecting his story, and how he had come to this country, wherefore he acquainted him with all that had happened to him, and all his state After that, on the fourth day, the young man took him and brought him before the King, and he said to him, O

Hassan, thou hast come unto me, desiring to enter the Islands of Wak-Wak, as the sheikh of the sheikhs hath mentioned to us. O my son, I will send thee during these days, but in thy way are many dangerous places, and thirsty deserts abounding with fearful spots Be patient, however, and nought but good will happen I must employ a stratagem, and cause thee to attain thy wish, if it be the will of God, whose name be exalted! Know, O my son, that here are soldiers of Dilem desiring to enter the Islands of Wak-Wak, fitted out with arms and horses and accoutrements, and they have not been able to enter But, O my son, for the sake of the sheikh of the sheikhs, Aboulruish the son of the daughter of the accursed Eblis, I cannot send thee back to him without thy having accomplished thine affair Soon there will come to us ships from the Islands of Wak-Wak there remaineth not before their arrival more than a short time, and when one of them hath come, I will embark thee in it, and will charge the sailors respecting thee, that they may take care of thee and convey thee to the Islands of Wak-Wak Whosoever asketh thee respecting thy condition and thy story, answer him, I am a relation of the King Hasoun, lord of the Land of Camphor And when the vessel mooreth at the Islands of Wak-Wak, and the master saith to thee, Land—do thou land Thou wilt see many settees in all the quarters of the shore, and do thou choose for thyself one of them, and sit beneath it, and move not And when the night becometh dark, and thou seest that the army of women hath surrounded the merchandise, stretch forth thy hand and lay hold upon the owner of this settee beneath which thou hast placed thyself, and beg her protection, and know, O my son, that if she protect thee, thou wilt accomplish thine affair, and wilt gain access to thy wife and thy children. But if she

protect thee not, mourn for thyself, and despair of life, and be sure of thy destruction Know, O my son, that thou art exposing thyself to peril, and I cannot do for thee aught but this And peace be on thee! Know also, that if aid had not been granted thee by the Lord of Heaven, thou hadst not gained access hither.

When Hassan heard these words of the King Hasoun, he wept until he fainted, and on his recovering, he recited these two verses —

A decreed term is my certain lot, and when its days have ended, I die
If the lions contended with me in their forests I should vanquish them if aught of my term remained.

And after he had ended his verses, he kissed the ground before the King, and said to him, O great King, how many days remain to the time when the ships will come? He answered, The period of a month, and they will remain here for the sale of their cargoes a period of two months then they will return to their country. so hope not to make thy voyage in the ship save after three whole months The King then commanded Hassan to return to the mansion of entertainment, and gave orders to carry to him all that he required, of food and drink and apparel, such as was fit for Kings He remained in the mansion of entertainment a month, and after the month, the ships came. The King and the merchants therefore went forth, and he took Hassan with him to the ships And he saw a ship in which were many people, like the pebbles. none knew their number but He who created them That ship was in the midst of the sea, and had small boats transporting the goods that it contained to the shore Hassan stayed with them until the crew had removed the goods from it to the shore, and sold

and bought, and there remained not to the time of departure more than three days, whereupon the King summoned Hassan before him, prepared for him what he required, and conferred upon him great favours Then, after that, he called for the master of that ship, and said to him, Take this young man with thee in the ship, and acquaint no one with him, convey him to the Islands of Wak-Wak, and leave him there, and bring him not back And the master replied, I hear and obey The King then charged Hassan, and said to him, Acquaint not any one of the persons with thee in the ship with aught of thy case, nor let anyone know thy story, for if thou do, thou wilt perish And he replied, *I hear and obey And he bade him farewell*, after he had offered up prayers in his favour for length of life, and victory over all the enviers and enemies, and the King thanked him for that, and prayed for his safety and for the accomplishment of his affair He then committed him to the master, who took him and put him into a chest, and embarked him in a boat, and he took him not forth in the ship but when the people were occupied in removing the goods.

After that, the ships departed, and they ceased not to pursue their course for the space of ten days, and on the eleventh day they reached the shore The master thereupon landed him from the ship, and when he went up on the shore, he saw there settees, the number of which none knew but God. So he walked on until he came to a settee of which there was not the like, and he hid himself beneath it. And when the *night approached, there came a numerous crowd of* women, like scattered locusts, advancing on foot, with their swords drawn in their hands, but they were enveloped in coats of mail, and on their seeing the goods, they busied themselves with them Then, after that, they sat to take rest, and one of them seated her-

self upon the settee beneath which was Hassan He therefore laid hold of the edge of her skirt, put it upon his head, and, throwing himself upon her, began to kiss her hands and her feet, weeping So she said to him, O thou, arise and stand up before anyone see thee and slay thee And thereupon he came forth from beneath the settee [where he had hidden himself again], and rose upon his feet, kissed her hands, and said to her, O my mistress, I throw myself upon thy protection! Then he wept again, and said to her, Have mercy upon him who is parted from his family and his wife and his children, and hath hastened to effect his reunion with them, and exposed his life and soul to peril! Have mercy upon me, and be sure that thou wilt be recompensed for that with Paradise Or, if thou wilt not receive me, I conjure thee by Allah, the Great, the Excellent Protector, that thou conceal my case! And the merchants fixed their eyes upon him, while he spoke to her, and when she heard his words, and saw his humiliation, she had compassion upon him, her heart was moved with pity for him, and she knew that he had not exposed himself to peril and come to this place save for a great affair So thereupon she said to *Hassan, O my son, be of good heart and cheerful eye,* comfort thy heart and thy soul, and return to thy place, and hide thyself beneath the settee as thou wast at first until the next night, and God will do what He desireth Then she bade him farewell, and Hassan entered beneath the settee as before The army passed the night, having lighted candles composed with an admixture of aloes-wood and crude ambergris, until the morning And when daylight came, the ships returned to the shore, and the merchants occupied themselves with conveying the goods and effects till night approached, while Hassan remained hidden beneath the settee, with weeping eye and mourning

and how did he arrive safely? And she proceeded to ask him respecting his case, and wondered at his arrival; and upon this Hassan fell upon her feet, rubbing his face upon them, and wept until he fainted; and when he recovered, he recited these verses:—

When will time grant us our meeting, and when shall we be reunited after our separation?
And when shall I enjoy the object of my choice, and see reproach ended, and love remain?
If the Nile were to flow as copiously as my tears, it would leave in the world no land unwatered
It would overflow the Hejaz and Egypt, and Syria likewise and Irak.
This is caused by thine estrangement, O my beloved! Be kind to me, and promise a meeting

And after he had ended his verses, he took the skirt of the old woman, and put it upon his head, and proceeded to weep and to beg her protection. So when the old woman saw his ardour and affliction and pain and distress, her heart was moved with sympathy for him, and she granted him protection, and said to him, Fear not at all. Then she asked him respecting his case, and he related to her all that had happened to him from beginning to end; and the old woman wondered at his tale, and said to him, Comfort thy heart and comfort thy soul. There remaineth nothing for thee to fear. Thou hast attained thy desire and the accomplishment of thine affair, if it be the will of God, whose name be exalted! Therefore Hassan rejoiced at that exceedingly.

The old woman then sent to the leaders of the army, commanding them to come before her. This was on the last day of the month. And when they presented themselves before her, she said to them, Go forth, and proclaim among all the troops that they shall go forth to-morrow, in the morning, and that none of them shall remain behind; and if anyone remain behind,

that person's life shall be taken And they replied, We hear and obey They went forth, and proclaimed among all the troops that they should march on the morrow, in the morning, after which they returned, and acquainted her therewith. So Hassan knew that she was the chief of the troops, and the person of authority among them, and their leader Then Hassan took not off the arms from his body that day The name of that old woman with whom he had placed himself was Shawahi, and she was surnamed the Mother of Sorrows And the old woman had not made an end of her commanding and forbidding until the daybreak came, when all the troops went forth from their places, but the old woman went not forth with them And when the army had gone, and the places were devoid of their presence, Shawahi said to Hassan, *Draw near to me, O my son* So he drew near to her, and stood before her, and she accosted him, and said to him, What is the cause of thine exposure of thyself to peril, and thine entering this country, and how was it that thy soul consented to its own destruction? Acquaint me with the truth of thy whole affair, and conceal not from me aught of it, nor fear thou, for thou hast become one to whom I have plighted my faith, and I have granted thee protection, and had compassion upon thee, and pitied thy state If thou inform me truly, I will aid thee to accomplish thine affair, even if the consequence be the loss of lives, and the destruction of the sheikhs Now that thou hast come unto me, no harm shall befall thee, nor will I suffer any one, of all who are in the Islands of Wak-Wak, to do thee any injury He therefore repeated to her his story from first to last, telling her of the affair of his wife, and the birds and how he caught her from among the ten, and how he married her, and then resided with her until he was blessed with two sons by

her, and how she took her children and flew away, when she knew the means of obtaining the dress of feathers, and he concealed not aught of his story, from the commencement to that day

So when the old woman heard his words, she shook her head, and said to him, Extolled be the perfection of God, who preserved thee and brought thee hither and caused thee to light on me! Hadst thou lighted on any except me, thy life had been lost, and thine affair had not been accomplished. But the honesty of thine intention, and thy love and the excess of thy desire for thy wife and thy children, were the means of enabling thee to attain the object of thy search Were it not that thou lovest her, and art distracted by thy passion for her, thou hadst not thus exposed thyself to peril, and praise be to God for thy safety! It is therefore incumbent on us to accomplish for thee thine affair, and to aid thee to attain the object of thy desire, that thou mayest obtain what thou seekest soon, if it be the will of God, whose name be exalted! But know, O my son, that thy wife is in the seventh island of the Islands of Wak-Wak, and the distance between us and it is seven months' journey, night and day For we proceed hence until we arrive at a land called the Land of the Birds, and by reason of the vehemence of the cries of the birds, and the flapping of their wings, one of them heareth not what another uttereth Then we proceed over that land for a period of eleven days, night and day, after which we pass forth from it to a land called the Land of the Wild Beasts, and by reason of the vehemence of the cries of the beasts of prey and the hyenas and other wild beasts, and the howling of the wolves and the roaring of the lions, we shall hear nothing else We journey over that land for the space of twenty days, and then pass forth from it to a land called the land of

the Genii, where, by reason of the vehemence of the cries of the Genii, and the rising of the flames and the flying about of the sparks and the smoke from their mouths, and the harsh sounds from their throats, and their insolence, they will obstruct the way before us, and our ears will be deafened, and our eyes will be covered with darkness, so that we shall neither hear nor see, nor will any one of us be able to look behind him, for by doing so he would perish In that place, the horseman will put his head upon the pommel of his saddle, and not raise it for a period of three days After that, there will be before us a vast mountain and a running river, which extend to the Islands of Wak-Wak Know also, O my son, that all this army consisteth of damsels, virgins, and the sovereign who ruleth over us is a woman of the Seven Islands of Wak-Wak The extent of those seven islands is a whole year's journey to the rider who travelleth with diligence On the bank of this river [that I have mentioned] is another mountain, called the mountain of Wak-Wak and this name is the proper appellation of a tree whose branches resemble the heads of the sons of Adam, and when the sun riseth upon it, those heads all cry out, saying in their cry, Wak! Wak! Extolled be the perfection of the King, the Excellent Creator! So when we hear their cry, we know that the sun hath risen In like manner also when the sun setteth, those heads cry out and say in their cry the same words, and we know thereupon that the sun hath set. No man can reside with us, nor gain access to us, nor tread our land, and between us and the residence of the Queen who ruleth over this land is a journey of a month, from this shore Also, all the subjects upon that shore are under the authority of that Queen, and under her authority likewise are the tribes of the Genii, Marids and Devils, and under her authority are

The old woman then gave orders to beat the drum for departure, and the army proceeded, Hassan proceeding also, in company with the old woman. Being drowned in the sea of solicitudes, he was oppressed in mind, and recited verses, while the old woman exhorted him to be patient, and consoled him; but he recovered not, nor attended to that which she proposed to him They ceased not to journey on until they arrived at the first of the seven islands, which was the Island of the Birds, and when they entered it Hassan imagined that the world was overturned, in consequence of the vehemence of the cries. His head ached and his mind was bewildered, his eyes were *blinded and his ears were stopped, and he feared* violently, and made sure of death, saying within himself, If this is the Land of the Birds, how will be the Land of the Wild Beasts? So when the old woman named Shawahi saw him in this state, she laughed at him, and said to him, O my son, if this is thy state in the first island, how will it be with thee when thou comest to the remaining islands? He therefore supplicated God, and humbled himself to Him, and begged of Him that He would aid him to bear up against the affliction with which He had visited him, and that He would cause him to attain his desires They continued their journey until they had traversed the Land of the Birds, and passed forth from it, and entered the Land of the Genii, and when Hassan beheld it, he feared, and repented of his having entered it with them Then he begged aid of God (whose name be exalted!), and proceeded with them And they escaped from the land of the Genii, and arrived at the river, and, alighting beneath a vast, lofty mountain, they pitched their tents upon the bank of the river The old woman placed for Hassan a couch of alabaster, set with fine pearls and with jewels and bars



HASSAN KEPT LOOKING AT THEM WHILE THEY WASHED
— "Story of Hassan of Balsora."

of red gold, by the side of the river. So he seated himself upon it, and the troops advanced, and she displayed them to him After that, they pitched their tents around him, and rested a while Then they ate and drank and slept in security, for they had arrived at their country

Now Hassan had put over his face a veil, so that naught of him appeared save his eyes And lo, a company of the damsels walked near to the tent of Hassan, and, having pulled off their outer garments, descended into the river So Hassan kept looking at them while they washed, and they proceeded to play and to divert themselves, not knowing that he was looking at them, for they imagined that he was of the daughters of the kings Thus the whole army assembled before Hassan, for the old woman gave orders to proclaim among all the troops that they should assemble before his tent and display themselves and descend into the river, thinking that perhaps his wife might be among them, and he would know her. She proceeded to ask him respecting them, company after company, and he replied, She is not among these, O my mistress. So the old woman said, Describe her to me, and acquaint me with all her characteristics, that she may be in my mind, for I know every damsel in the Islands of Wak-Wak, as I am the leader of the army of damsels, and their commander, and if thou describe her to me, I shall know her, and will contrive means for thy taking her Accordingly he described her to her And thereupon the old woman hung down her head towards the ground for some time; after which she raised her head towards Hassan, and said, Extolled be the perfection of God, the Great in dignity! Verily I am afflicted in thee, O Hassan; and would that I had

described to me, she is thy wife indeed I have known her by her characteristics, and she is the daughter of the supreme King, his eldest daughter, who ruleth over all the Islands of Wak-Wak. Therefore open thine eyes, and consider thine affair; and if thou be asleep, awake; for it is impossible for thee ever to gain access to her; and if thou gainedst access to her, thou couldst not get possession of her, since between thee and her is like as is between heaven and earth. Return therefore, O my son, soon, and cast not thyself into destruction, and me with thee, for I imagine that thou hast no lot in her Return to the place whence thou hast come, lest our lives be lost. And she feared for herself and for him

When Hassan, therefore, heard the words of the old woman, he wept violently, so that he fainted, and the old woman ceased not to sprinkle water upon his face until he recovered from his fit He continued to weep so that he wetted his clothes with his tears, by reason of the excessive anxiety and grief that had come upon him in consequence of the words of the old woman, and he despaired of life. Then he said to the old woman, O my mistress, and how can I return after I have got hither? I did not imagine in my mind that thou wast unable to accomplish my desire, especially because thou art the leader of the army of damsels, and their commander. To this she replied, I conjure thee by Allah, O my son, that thou choose for thyself a damsel from among these damsels, and I will give her to thee instead of thy wife, lest thou fall into the hand of the Kings, and I shall have no means of releasing thee. By Allah, I conjure thee that thou hear my words, and choose for thyself one of these damsels instead of that damsel, and return to thy country soon in safety, and make me not to drink thine anguish [by witnessing thy death]. By Allah,

thou hast cast thyself into a severe calamity and great peril, from which no one can deliver thee So thereupon Hassan hung down his head and wept violently, and he recited some verses, commencing thus —

I said to my censurers Do not censure me for naught but tears were mine eyelids created
The tears of mine eye have overflowed and inundated my cheek, and my beloved hath treated me with cruelty

And when he had ended his verses, he wept again until he fainted, and the old woman ceased not to sprinkle water upon his face till he recovered from his fit, when she addressed him, and said, O my master, return to thy country, for if I go with thee to the city, thy life and mine will be lost, as the Queen, when she knoweth thereof, will blame me for coming with thee into her country and her islands, to which no one of the sons of Adam cometh, and she will slay me because of my having brought thee with me and given thee a sight of these virgins whom thou hast seen in the river, although no male hath touched them, nor a husband approached them So Hassan swore that he had never looked at them with an evil glance But she rejoined, O my son, return to thy country, and I will give thee wealth and treasures and rarities on account of which thou shalt become indifferent to all women. Hear then my words, and return soon, and expose not thyself to peril, for I have given thee good advice When Hassan, however, heard her words, he wept, and rubbed his cheeks upon her feet, and said, O my mistress and my lady, and delight of my eye, how can I return after I have come to this place without seeing her whom I desire, and have approached the abode of the beloved, and hoped to meet her soon, and when perhaps I may have the good fortune to be reunited with her? Then he recited some verses,

and when he had ended them, the old woman pitied him and had compassion on him, and, addressing him kindly, she comforted his heart, and said to him, Let thy soul be happy and thine eye be cheerful, and let thy mind be free from anxiety By Allah, I will expose my soul to peril with thee until thou shalt attain thy desire, or my death shall overtake me!

So the heart of Hassan was comforted, his bosom became dilated, and he sat conversing with the old woman until the close of the day, and when the night approached, all the damsels became dispersed, some of them entered their palaces in the city, and some passed the night in the tents The old woman then took Hassan with her, and conducted him into the city, and she appropriated to him a place for himself alone, lest anyone should become acquainted with him and inform the Queen of him, and she should slay him and the bringer of him She served him herself, and inspired him with fear of the authority of the supreme King, the father of his wife, and he wept before her, and said, O my mistress, I choose death for myself, and hate the world, if I be not reunited with my wife and my children so I will expose my life to peril, and either I shall attain my desire, or else I shall die And the old woman proceeded to meditate upon the mode of effecting his union and interview with his wife, and what stratagem should be employed in the case of this poor man, who had cast his soul into destruction, and would not be restrained from pursuing the object of his desire by fear nor by anything else He had become indifferent to himself, and the author of the proverb saith, The enamoured heareth not the words of one who is free from love The damsel above mentioned was Queen of the island in which they then were, and her name was Nour Elhada This Queen had six sisters, virgins, residing with their

father, the supreme King, who was ruler of the seven islands and the districts of Wak-Wak, and the seat of government of that King was in the greatest of the cities of that country His eldest daughter, Nour Elhada, was ruler over that city in which Hassan was, and over all its districts

Now the old woman, when she saw Hassan burning with desire to meet with his wife and his children, arose and repaired to the palace of the Queen Nour Elhada, and went in to her, and kissed the ground before her. The old woman had a claim upon her for favour, because she had reared all the daughters of the King, and she had authority over them all, and was held in honour by them, and was dear unto the King So when she went in to the Queen Nour Elhada, the Queen rose to her and embraced her, seated her by her side, and asked her respecting her journey. She therefore answered her, By Allah, O my mistress, it was a blessed journey, and I have brought for thee with me a present which I will place before thee Then she said to her, O my daughter, O Queen of the age and time, I have brought with me a wonderful thing, and I desire to show it to thee, in order that thou mayest aid me to accomplish what it requireth —And what is it? said the Queen So she acquainted her with the story of Hassan from its beginning to its end She trembled like the reed in the day of the stormy wind, until she fell down before the daughter of the King, and said to her, O my mistress, a person implored my protection upon the coast, and he was hidden beneath the settee, and I granted him protection, and brought him with me among the army of damsels, he being armed, that no one might know him, and I conducted him into the city Then she said to her, And I inspired him with fear of thy authority, and acquainted him with thy valour and

thy power, but as often as I threatened him, he wept, and recited verses, and he said to me, I must regain my wife and my children, or I will die, and I will not return to my country without them. He hath exposed himself to peril, and come to the Islands of Wak-Wak, and I have not seen in my life a human being more strong of heart than he, nor any of greater valour, but love hath gained the utmost ascendency over him. When the Queen, however, heard her words, and understood the case of Hassan, she was violently enraged, and hung down her head for a while towards the ground. Then she raised her head, and, looking at the old woman, said to her, O ill-omened old woman, *hath thy wickedness occasioned thee to convey males*, and conduct them to the Islands of Wak-Wak, and bring them in unto me without fearing my authority? By the head of the King, were it not for the claim thou hast upon me on account of thy having reared me, I would slay thee and him this instant in the most abominable manner, that the travellers might be admonished by thine example, O accursed woman, lest anyone else should do the like of this egregious deed which thou hast done, and which none was able to do before! But go forth and bring him this instant, that I may see him

The old woman therefore went forth from before her, confounded, not knowing whither to go, and saying, All this calamity hath God sent upon me from this Queen by means of Hassan! She proceeded until she went in to Hassan, when she said to him, Arise answer the summons of the Queen, O thou whose last day hath drawn near! So he arose with her, his tongue ceasing not to utter the name of God (extolled be it!), saying, O Allah, act graciously with me in Thine appointment, and deliver me from the calamity which Thou has sen upon me! She went on with

him until she stationed him before the Queen Nour Elhada, and the old woman directed him on the way as to what he should say with her And when he presented himself before Nour Elhada, he saw her with a veil over her face; and he kissed the ground before her, saluted her, and recited these two verses.—

May God perpetuate thy glory, with happiness, and enrich thee above others with His gifts,
And may our Lord increase thy glory and grandeur, and the Mighty aid thee against thine enemies!

Then, when he had ended his verses, the Queen commanded the old woman to talk with him before her, that she might hear his answers The old woman therefore said, The Queen returneth thy salutation, and saith to thee, What is thy name, and from what country art thou, and what are the names of thy wife and thy children on account of whom thou hast come, and what is the name of thy country? So he answered her (and he had fortified his heart, and destiny aided him), O Queen of the age and period, and peerless one of the time, as to me, my name is Hassan, the very mournful, and my city is Balsora, but as to my wife, I know not her name, as to my children, however, one is named Nasir, and the other is named Mansour And when the Queen heard his words, she said, And whence took she her children? He answered her, O Queen, from the city of Bagdad, from the palace of the Caliph She then said to him, And did she say to you aught at the time of her flying away? He answered, She said to my mother, When thy son cometh, and the days of separation have become tedious to him, and he desireth nearness and meeting, and the winds of longing desire agitate him, let him come to me in the Islands of Wak-Wak

And thereupon the Queen Nour Elhada shook her head. Then she said to him, If she desired thee not, she had not said to thy mother these words, and if she did not desire thee and long for thine approach, she had not acquainted thee with the place of her abode, nor summoned thee to her country. And Hassan said, O mistress of Kings, and ruler over every King and pauper, I have acquainted thee with what hath happened, and I have not concealed of it aught. I implore protection of God and of thee, begging thee not to oppress me Have compassion upon me, and gain the recompense and reward that will be given for me, and aid me to accomplish my reunion with my wife and my children dispel my sorrow and cheer mine eye by the restoration of my children, and help me with a sight of them Then he wept and yearned and lamented, and recited some verses.

Upon this the Queen Nour Elhada hung down her head towards the ground and shook it for a long time, after which, she raised it, and said to him, I have compassionated thee and pitied thee, and I have determined that I will display to thee every damsel in the city and in the districts of my island, and if thou know thy wife, I will deliver her to thee, but if thou know her not, I will slay thee, and crucify thee upon the door of the house of the old woman. And Hassan replied, I accept this proposal from thee, O Queen of the age He then recited these verses —

You have roused my desire and remained at ease and made my wounded eyelid to be wakeful and slept
And you made a vow to me that you would not be *backward but when you had enchained me, you* acted perfidiously
I loved you when a child not knowing what was love Then slay me not for I complain of oppression.

Fear you not God, in slaying a lover who watcheth the stars while others are asleep?
By Allah O my people, if I die write ye on my tomb stone, This was a slave of love
Perhaps a man like me whom love hath afflicted when he seeth my grave, may give me his salutation.

And when he had ended his verses, he said, I consent to the condition which thou hast imposed, and there is no strength nor power but in God, the High, the Great! The Queen Nour Elhada then gave orders that no damsel in the city should remain without coming up to the palace and passing before him, and she ordered the old woman Shawahi herself to go down into the city and to bring every damsel therein to the Queen in her palace The Queen proceeded to introduce the damsels to Hassan, a hundred after a hundred, until there remained not in the city a damsel whom she did not display to him But he saw not his wife among them The Queen asked him and said to him, Hast thou seen her among these? And he answered her, By thy life, O Queen, she is not among them And thereupon the rage of the Queen became violent against him, and she said to the old woman, Enter, and bring out every one who is in the palace and display them to him But when she displayed to him every one in the palace, he saw not his wife among them, and he said to the Queen, By thy head, O Queen, she is not among them So she was enraged, and she cried out to those who were around her, saying, Take him and drag him upon his face on the ground, and smite off his head lest anyone after him expose himself to peril and become acquainted with our condition, and come unto us in our country, and tread our land and our islands

Accordingly they dragged him along upon his face, threw his skirt over him, bound his eyes, and stood with the swords over his head, waiting for permission

And upon this, Shawahi advanced to the Queen, kissed the ground before her, and, taking hold of her skirt, raised it over her head, and said to her, O Queen, by the claim that I have upon thee for rearing thee, hasten not to punish him, especially since thou knowest that this poor man is a stranger, who hath exposed himself to peril, and endured events that none hath endured before him, and God (to whom be ascribed might and glory!) hath saved him from death on account of the predestined length of his life He had heard of thy justice, and entered thy country and thine asylum therefore, if thou slay him, the news will be spread abroad by the travellers, respecting thee, that thou hatest the strangers, and slayest them He is at all events in thy power, and the victim of thy sword if his wife appear not in thy country, and at whatever time thou shalt desire his presence, I shall be able to bring him back unto thee Moreover, I granted him not protection save with the desire of thy generosity, on account of the claim that I have upon thee for having reared thee so I pledged myself to him that thou wouldst enable him to attain the object of his search, because I knew thy justice and thy clemency Had I not known this of thee, I had not brought him into thy country, and said within myself, The Queen will divert herself by seeing him, and by hearing the verses and the charming and eloquent words which he will utter, and which will be like strung pearls This man hath entered our country and eaten our food so it is expedient that we give him his due, especially since I promised him an interview with thee, and thou knowest that separation is hard to endure, and knowest that separation is slaughter, especially separation from one's children Now there remaineth not any one of the women for us to display excepting thee, therefore show him thy face.

At this the Queen smiled, and she said, How can he be my husband, and have had children by me, that I should show him my face? Then she gave orders to bring him, wherefore they brought him in to her, and stationed him before her, and she uncovered her face, and when Hassan beheld it, he uttered a great cry, and fell down in a fit. So the old woman ceased not to soothe him until he recovered, and when he recovered from his fit, he recited these verses —

O zephyr that hast blown from the land of Irak upon the tracts of the country of Wak Wak!
Convey to the beloved the information, for me that I die of the bitter taste of love.
O object of my love, be kind and propitious! My heart is dissolved by the afflictions of separation

And when he had ended his verses, he arose and looked at the Queen, and again uttered a great cry, whereat the palace almost fell upon those who were in it. Then a second time he fell down in a fit, and the old woman, as before, ceased not to soothe him until he recovered, when she asked him respecting his state, and he replied, Verily, this Queen is either my wife, or she is the most like, of all persons to my wife So the Queen said to the old woman, Wo to thee, O nurse! Verily, this stranger is mad, or disordered in mind, for he looketh in my face and stareth The old woman replied, O Queen, this man is excusable, therefore blame him not, since it is said in the proverb For the sick of love there is no remedy, and he and the mad are alike Then Hassan wept violently, and recited these two verses —

I behold their footsteps and melt with desire pouring forth my tears in the places of their abode
And begging of Him who hath afflicted me by their separation that He will graciously vouchsafe me their return.

dependants to serve him, commanding them to bring to him all that he required, and not to fail in doing what was proper for him She then returned to the Queen with speed, and the Queen ordered her to arm herself, and to take with her a thousand brave horsemen And the old woman Shawahi obeyed her command She put on her coats of mail, and summoned the thousand horsemen, and when she stood before the Queen, and informed her that the thousand horsemen were ready, the Queen commanded her to go to the city of the supreme King, her father, and to alight at the abode of his daughter Menar Elsena, her sister, and to say to her, Clothe thy two sons with the two coats of mail which I have made for them, and send them to their aunt, for she is desirous of seeing them And she said to her also, I charge thee, O my mother, to conceal the affair of Hassan, and when thou hast received the two children from her, say to her, Thy sister inviteth thee to visit her Then, when she hath given thee her two children, and come forth with them to visit me, bring thou the two children speedily, and let her come at her leisure Come thou by a way different from that by which she shall come, and let thy journey be continued night and day, and beware that no one become acquainted with this affair Then I will swear by all oaths, that if my sister prove to be his wife, and it appear that her children are his children, I will not prevent his taking her, nor her journeying with him and with her children to his country And the old woman confided in her words, not knowing what she purposed in her mind, for the wicked woman had purposed in her mind, that if she were not his wife, and if her children did not resemble him, she would slay him The Queen then said to the old woman, O my mother, if my imagination tell truth, my sister Menar Elsena is

his wife (but God is all knowing), for these characteristics are hers, and all the qualities that he hath mentioned, her surpassing loveliness and exceeding beauty, are not found in anyone except my sisters, and especially are they found in the youngest. Then the old woman kissed her hand, and returned to Hassan, and acquainted him with that which the Queen had said, on his hearing which, his reason fled in consequence of his joy, and he arose and advanced to the old woman and kissed her head But she said to him, O my son, kiss not my head kiss me on my mouth, and let this kiss be a gratuity for thy safety Be of good heart and cheerful eye, and let not thy bosom be otherwise than dilated, and dislike not kissing me on my mouth, for I have been the cause of thine interview with her Comfort thy heart and thy mind, and be not otherwise than with dilated bosom, cheerful eye, and tranquil soul She then bade him farewell, and departed

The old woman equipped herself with her arms, and, taking with her a thousand armed horsemen, repaired to that island in which was the sister of the Queen, and she proceeded until she came to the Queen's sister Between the city of Nour Elhada and that of her sister was a space of three days' journey And when Shawahi arrived at the city, and went up to the Queen's sister, Menar Elsena, she saluted her, and gave her the salutation of her sister Nour Elhada, acquainted her with her sister's desire to see her and her children, and informed her that the Queen Nour Elhada reproved her for not visiting her So the Queen Menar Elsena replied, Verily, I am indebted to my sister, and I have been deficient in the duty I owe her, in my not visiting her, but I will visit her now She then gave orders to take forth her tents to the outside of the city, and took with her

for her sister a present and rarities suitable to her And her father the King, looking from the windows of the palace, saw the tents pitched He therefore asked respecting them, and they answered him, the Queen Menar Elsena hath pitched her tents in that route, for she desireth to visit her sister Nour Elhada And when the King heard thereof, he prepared for her some troops to conduct her to her sister, and took forth from his treasuries, of riches, and of food and drink, and of rarities and jewels, what words would fail to describe The seven daughters of the King were of one father and one mother, except the youngest the eldest was named Nour Elhada, the second, Nejm Elsabah, the third, Shems Eldoha, the fourth, Shejeret Eldurr, the fifth, Kout Elkuloub, the sixth, Sharaf Elbenat, and the seventh, Menar Elsena, and she was the youngest of them, and was the wife of Hassan, and she was their sister by the father's side only Then the old woman came and kissed the ground before Menar Elsena So Menar Elsena said to her, Hast thou any want, O my mother? And she answered her, The Queen Nour Elhada, thy sister, desireth thee to change the apparel of thy two sons and to clothe them with the two coats of mail which she hath made for them, and to send them with me unto her, and I will take them and go on before with them, and will be the announcer of the glad tidings of thy coming to her But when Menar Elsena heard the words of the old woman, she hung down her head towards the ground, and her complexion had changed, and she ceased not to hang down her head for a long time Then she shook her head, and raising it towards the old woman, said to her, O my mother, my mind was violently agitated and my heart throbbed, when thou mentionedst my children, for

from the time of their birth none of the Genii nor any of mankind hath seen their faces, neither female nor male, and I am jealous, for them, of the zephyr when it bloweth in the night. So the old woman said to her, What are these words, O my mistress? Dost thou fear, on their account, thy sister? Allah preserve thy reason! If thou wouldst disobey the Queen in this thing, thou couldst not disobey, for she would reprove thee However, O my mistress, thy children are young, and thou art excusable in fearing for them, and the loving is addicted to evil imagination But, O my daughter, thou knowest my kindness and my love for thee and for thy children, and I reared you before them I will receive them and take them, and spread for them my cheek as a carpet, and open my heart and put them within it, and I require no charge respecting them in such a case as this Therefore be of good heart and cheerful eye, and send them to her, and at most I shall be before thee one day or two She ceased not to urge her until her temper was softened, and she feared the anger of her sister, and knew not what was concealed from her in the secret purpose of God So she consented to send them with the old woman, and, having called for them, she bathed them and made them ready, changed their apparel, clad them with the two coats of mail, and delivered them to the old woman

She therefore took them and proceeded with them like a bird, by a different way from that by which their mother was going, as the Queen Nour Elhada had charged her She ceased not to prosecute her journey with diligence, fearing for them, until she arrived with them at the city of the Queen Nour Elhada. She crossed the river with them, entered the city, and went with them to the Queen their aunt;

and when the Queen saw them, she rejoiced at their arrival, embraced them and pressed them to her bosom, and seated one upon her right thigh, and the other upon her left thigh Then she looked towards the old woman, and said to her, Bring now Hassan, for I have given him my protection, and granted him deliverance from my sword, and he hath sought defence in my mansion, and alighted in my abode, after having endured horrors and difficulties, and escaped the causes of death that were attended by increasing anxiety, yet to the present time hath not become secure from drinking the cup of death, and from the stopping of his breath The old woman therefore said to her, If I bring him before thee, wilt thou reunite him and them, and if it appear not that they are his children, wilt thou pardon him, and send him back to his country? But when the Queen heard her words she was violently enraged, and said, Wo to thee, O ill-omened old woman! How long shall continue this guile in the affair of this stranger, who hath emboldened himself against us, and removed our veil, and become acquainted with our circumstances? Doth he imagine that he can come to our country, and see our faces, and soil our reputations, and return to his country in safety, and disgrace us in his country and among his people, and that our story shall reach all the Kings in the regions of the earth, and the merchants travel about relating our story in every quarter, and saying, A human being hath entered the Islands of Wak-Wak, and crossed the countries of the enchanters and sorcerers, and trod the Land of [illegible] and the Lands of the Wild Beasts and the [illegible] and returned in safety? This shall never be [illegible] by the Creator of Heaven, and its Architect, the Expander of the Earth, and its Spreader, and Creator of the Creatures, and their Numberer, if

they be not his children, I will surely slay him, and I will be the smiter off of his head with mine own hand! She then cried out at the old woman, who thereupon fell down through fear, and she set upon her the Chamberlain and twenty memlooks, and said to them, Go with this old woman, and bring me the young man who is in her house, with speed.

So the old woman went forth, dragged along, with the Chamberlain and the memlooks, and her complexion had turned sallow, and the muscles of her side quivered. She proceeded to her abode, and went in to Hassan, and when she went in to him, he rose to her and kissed her hands and saluted her She, however, saluted him not, but said to him, Arise, and answer the summons of the Queen. Did I not say to thee, Return to thy country—and did I not forbid thy doing all this? But thou heardest not my words. And did I not say to thee, I will give thee what none is able to procure, and return thou to thy country soon? But thou obeyedst me not, nor hearkenedst my words, but actedst contrary to my advice, and chosest destruction for me and for thyself. Take then what thou hast chosen, for death is near Arise, answer the summons of this wicked, sinful, oppressive, tyrannical woman. So Hassan arose, broken-spirited, with mourning heart, fearing, and saying, O God of peace, preserve me! O Allah, act graciously with me in the trial which Thou hast decreed to fall upon me, and protect me, O most merciful of those who show mercy! And he had despaired of life He repaired with the twenty memlooks and the Chamberlain and the old woman, and they went in to the Queen with Hassan, who found his two sons Nasir and Mansour sitting in her lap, and she was playing with them, and cheering them by conversation When his eye fell upon them, he knew them, and,

uttering a great cry, fell upon the floor in a fit by reason of the violence of his joy at seeing his two children, and when he recovered, he knew his two children, and they knew him, and natural affection moved them so that they extricated themselves from the lap of the Queen, and stood by Hassan, and God (to whom be ascribed might and glory!) caused them to utter the exclamation, O our father! Upon this, the old woman and the rest who were present wept in compassion and pity for them, and said, Praise be to God, who hath reunited you to your father! And when Hassan recovered from his fit, he embraced his children Then he wept until he fainted again, and having recovered from his fit, he recited these verses —

By your existence my heart would be unable to endure separat on even if union were perd tion!
Your phantom sa th to me We shall meet to morrow Shall I live, in spite of the enemies till the morrow?
By your existence O my mistress s nce the day of your separation the sweets of life have never delighted me!
If God decree my death on account of my love of you I will die loving you among the greatest of martyrs
Oft doth a gazelle make my heart her pasturage but her person, l ke sleep hath fled from m ne eye
If she deny in the battle field of law the fact of her shedding my blood, on her cheeks it beareth witness

But when the Queen had certified herself that the little ones were the children of Hassan, and that her sister, the lady Menar Elsena, was his wife, in search of whom he had come, she was enraged against her with a violent rage, not to be exceeded, and she cried out in the face of Hassan, who fainted thereupon,

and when he recovered from his fit, he recited these verses —

You are distant, but to my mind you are the nearest of people and you are absent, but in my heart *you are still present.*
By Allah, I have not turned from you to another; but I bear with patience the tyranny of fortune
Nights pass and end while I still love you, and in my heart is a flame, and a raging fire
I was *one who consented not to an hour's estrangement.* How then must be my case when months have passed over me?
I am jealous when a zephyr bloweth upon you. Verily I am jealous for the beautiful, soft damsel.

Then, having ended his verses, he fell down again in a fit; and when he recovered, he saw that they had taken him forth, dragged along upon his face. So he arose and walked, stumbling upon his skirts, and not believing in his escape from that which he had suffered from her; and this was grievous to the old woman Shawahi, but she could not address the Queen on the subject of his case by reason of the violence of her anger. Now when Hassan went forth from the palace, he became perplexed, not knowing whither to go, nor to what place to come, nor whither to repair. The world, with its amplitude, became strait unto him, and he found not anyone to converse with him and cheer him by his company, nor anyone to comfort him, nor anyone of whom to ask advice, nor anyone to whom to resort and to whom to apply for refuge He therefore made sure of destruction; for he was unable to travel, and knew not anyone with whom to travel, nor knew he the way, nor was he able to traverse the Valley of the Genii, and the Land of the *Wild Beasts, and the Islands of the Birds.* therefore he despaired of life. Then he wept for himself until he fainted; and when he recovered, he

thought upon his children and his wife, and her coming to her sister, and thought upon what might happen to her with the Queen, her sister He repented of his having come to this country, and of his not having attended to the words of anyone, and he recited some mournful verses, after which he ceased not to walk on until he went forth to the outside of the city, when he found the river, and he proceeded along its bank, not knowing whither to repair

But as to his wife, Menar Elsena, she desired to set forth on her journey on the second day after that on which the old woman set forth While, however, she was meditating to depart, lo, the Chamberlain of the King her father came in to her, and kissed the ground before her, and said to her, O Queen, thy father the supreme King saluteth thee and calleth thee to him So she arose and repaired with the Chamberlain to her father to see what he wanted And when her father saw her, he seated her by his side upon the couch, and said to her, O my daughter, know that I have seen this last night a vision, and I fear for thee in consequence thereof, and fear that there will occur to thee, from this thy journey, long-continued anxiety She therefore said to him, Wherefore, O my father, and what didst thou see in thy sleep? And he answered, I beheld as though I entered a repository of treasure, and saw in it great riches, and jewels and jacinths in abundance, and as though there pleased me not in all that treasure, nor among all those jewels, aught save seven beads, which were the most beautiful of the things there And I chose, of the seven jewels, one, which was the smallest of them, and the most beautiful of them, and the most excellent of them in brilliancy, and it seemed as though I took it in my hand, when its beauty pleased me, and went forth with

it from the repository of treasure But when I went forth from its door, I opened my hand, being joyful, and turned over the jewel, and lo, a strange bird had approached from a distant country,—it was not of the birds of our country,—and it pounced down upon me from the sky, seized the jewel from my hand, and returned with it to the place whence it had come So anxiety and sorrow and vexation came upon me, and I was affected with exceeding terror, which roused me from my sleep, and I awoke mournful, lamenting the loss of that jewel Therefore when I awoke, I summoned the interpreters and expounders, and related to them my dream, and they said to me, Thou hast seven daughters, the youngest of whom thou wilt lose, and she will be taken from thee forcibly, without thy consent. Now thou, O my daughter, art the youngest of my daughters, and the dearest of them in my estimation, and the most generous of them to me, and now thou art about to journey to thy sister, and I know not what will befall thee from her therefore go no, but return to thy palace And when Menar Elsena heard the words of her father, her heart throbbed, and she feared for her children, and hung down her head for a while towards the ground Then she raised her head towards her father, and said to him, O King, verily the Queen Nour Elhada hath prepared for me an entertainment, and she is expecting my coming to her hour after hour For four years she hath not seen me, and if I delay visiting her, she will be incensed against me, and the utmost period of my stay with her will be a month, after which I shall be with thee again Besides, who is this person who can invade our country, and gain access to the Islands of Wak-Wak? And who can gain access to the White Land, and the Black Mountain, and come to the Island of Camphor, and the Castle of Crystal, and

how can he traverse the Valley of the Birds, then the Valley of the Wild Beasts, then the Valley of the Genii, and then enter our Islands? If any stranger came in to them, he would be drowned in the seas of destructions. Therefore let thy soul be happy and thine eye be cheerful with regard to my journey, for no one hath power to tread our land And she ceased not to persuade him until he granted her permission to go He then ordered a thousand horsemen to journey with her, to conduct her to the river, and there to remain until she should arrive at the city of her sister, and enter her sister's palace He also ordered them to remain with her till they should take her and bring her back to her father, and her father charged her that she should remain with her sister two days only, and then return speedily So she said, I hear and obey

She then arose and went forth, and her father went forth with her, and bade her farewell The words of her father had made an impression upon her heart, and she feared for her children, but fortifying oneself by caution against the assault of destiny is of no avail She proceeded her journey with diligence for three days with their nights, until she arrived at the river, and pitched her tents on its bank. Then she crossed the river, having with her some of her pages and other followers, and her Viziers, and when she arrived at the city of the Queen Nour Elhada, she ascended to the palace, and went in to her, and she saw her children weeping by her, and crying out, O our father! So the tears flowed from her eyes and she wept, and pressing her children to her bosom she said to them, Have ye seen your father? Would that the hour had never been when I parted from him! And if I knew that he were in the abode of the world, I would convey you to him She then lamented for herself

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She then arose and went forth, and her father went forth with her, and bade her farewell The words of her father had made an impression upon her heart, and she feared for her children, but fortifying oneself by caution against the assault of destiny is of no avail She prosecuted her journey with diligence for three days with their nights, until she arrived at the river, and pitched her tents on its bank Then she crossed the river, having with her some of her pages and other followers, and her Viziers, and when she arrived at the city of the Queen Nour Elhada, she ascended to the palace, and went in to her, and she saw her children weeping by her, and crying out, O our father! So the tears flowed from her eyes, and she wept, and, pressing her children to her bosom she said to them, Have ye seen your father? Would that the hour had never been when I parted from him! And if I knew that he were in the abode of the world I would convey you to him She then lamented for herself

and for her husband and for the weeping of her children, and recited these verses —

My beloved notwithstanding distance and cruelty, I desire you and incline to you wherever you are
And mine eye looketh towards your home and my heart lamenteth that the days when you were with me are past.
How many nights have we passed without suspicion loving one another fidelity and kindness rejoicing us!

But when her sister saw that she pressed her children to her bosom, and said, I have occasioned this to befall myself and my children, and have made my house desolate—she saluted her not on the contrary, she said to her, O wicked woman, how hadst thou these children? Hast thou married without the knowledge of thy father, or hast thou formed an unlawful connection? If thou have done this, thou must be severely punished, and if thou have married without our knowledge, wherefore didst thou quit thy husband and take thy children, separating them from their father, and come to our country? Moreover, thou hast concealed thy children from us. Dost thou imagine that we knew not that? By Allah (whose name be exalted!), who knoweth all secrets, thy case hath been made manifest to us, and thy state hath been revealed, and thy shameful secrets have been exposed Then, after that, she ordered her guards to lay hold upon her So they seized her, and she bound her hands behind her, shackled her with shackles of iron, and inflicted upon her a painful beating, so that she lacerated her skin, and she suspended her by her hair, put her into a prison, and wrote a letter to the supreme King, her father, informing him of her story, and saying to him,—

There hath appeared in our country a map of the

human race, and my sister, Menar Elsena, asserteth that she hath married him lawfully and had by him two sons, whom she hath concealed from us and from thee, but she revealed not aught respecting herself until that man, who is of the human race, came to us His name is Hassan, and he hath informed us that he married her, and that she resided with him a long time, after which she took her children and departed without his knowledge, having told his mother, at her departure, and said to her, Say to thy son, when he hath a longing to see me, that he must come to the Islands of Wak-Wak So we seized the man in our abode, and I sent to her the old woman Shawahi to bring her to me, together with her children, wherefore she fitted herself out and came And I had ordered the old woman to bring to me her children first, and to come on in advance to me with them, before the arrival of their mother Accordingly the old woman came with the children before her arrival Then I sent to the man who asserted her to be his wife, and when he came in to me, and saw the children, he knew them So I was certified that they were his children and that she was his wife, and I knew that the saying of the man was true, that there was no disgracefulness in him, and I saw that the turpitude and disgracefulness were in my sister I therefore feared that we should be dishonoured in the opinion of the people of our islands, and when this wicked, deceitful woman came in to me, I was incensed against her, and inflicted upon her a painful beating, and suspended her by her hair Now I have acquainted thee with her story, and it is thine to command, whatever thou shalt order us to do, we will do it Thou knowest that this thing is attended with dishonour to us, and with disgrace to us and to thee, for probably the people of the islands will hear

thereof, and we shall become among them an example; wherefore it is expedient that thou return us a reply speedily.

She gave the letter to the messenger, who went with it to the King, and when the supreme King read it, he was violently enraged against his daughter Menar Elsena, and wrote to his daughter Nour Elhada a letter, in which he said to her, I have committed her case unto thee, and given thee power over her life, and if the thing be as thou hast said, slay her, and consult me not respecting her case. So when the letter of her father came to her, and she read it, she sent to Menar Elsena, and caused her to be brought before her. She was drowned in her blood, having her hands bound behind her with her hair, shackled with heavy shackles of iron, and upon her was apparel of hair-cloth They stationed her before the Queen, and she stood abject and abased, and when she beheld herself in this state of great abasement, and excessive contempt, she reflected upon her former glory, and wept violently, and recited these two verses —

O my Lord, the enemies are attempting to destroy me, and imagine that I cannot escape from them.
I have recourse to Thee to annul what they have done! O my Lord, Thou art the refuge of the fearful, the suppliant!

And again she wept violently, until she fell down in a fit, and when she recovered, she recited some other verses

Her sister then caused a ladder of wood to be brought to her, and extended her upon it, and ordered the servants to bind her upon her back on the ladder, stretched forth her arms and tied them with cords, uncovered her head, and wound her hair upon the ladder, and pity for her had been eradicated from her

But when Nour Elhada heard her verses, she was violently incensed, and said to her, Dost thou speak, O wicked woman, before me in verse, and seek to excuse thyself for the heinous sins that thou hast committed? It was my desire that thou shouldst return to thy husband, in order that I might witness thy wickedness and thy turpitude, for thou glorie'st in the wickedness and shameful conduct and heinous sins that have proceeded from thee She then ordered the pages to bring her the palm-stick so they brought it, and she arose and tucked up the sleeves from her arms, and fell to beating her from her head to her feet, after which she called for a plaited whip, such that if an elephant were beaten with it he would trot with speed, and she fell to beating her with that whip upon her back and her stomach and all her limbs until she fainted Now when the old woman Shawahi saw this that the Queen did, she went forth fleeing from before her, and weeping and cursing her But the Queen cried out to the servants, and said to them, Bring her to me! So they ran together after her, and laid hold upon her, and brought her before the Queen, who gave orders to throw her upon the ground, and said to the female slaves, Drag her along on her face, and turn her out. Accordingly they dragged her and turned her out from before the Queen

As to Hassan, however, he arose with firmness, and walked along the bank of the river, and turned his face towards the desert. He was perplexed, anxious, despairing of life and he had become confounded, not knowing night from day, by reason of the violence of the afflictions that had befallen him He ceased not to walk on until he came to a tree, and he found upon it a paper suspended So he took it with his hand, and looked at it, and lo, on it were written these verses.—

I disposed thine affair at the time when thou wast in thy mother's womb,
And inclined her heart to thee so that she fostered thee in her bosom.
We will suffice thee in matters that occasion thee anxiety and sorrow
So submit to us, and arise We will aid thee in thine enterprise.

And when he had finished reading the paper, he felt sure of escape from trouble, and of effecting his reunion. Then he went on two steps, and found himself alone in a desert, perilous place, without anyone by whose society to cheer himself; wherefore his reason fled in consequence of his solitude and fear, the muscles of his side quivered on account of this fearful place, and he recited some verses.

After that he proceeded along the bank of the river two steps farther, and he found two young boys, of the sons of the enchanters and sorcerers. Before them was a rod of brass, engraved with talismans, and by the side of the rod was a cap of leather, the crown of which was composed of three triangular pieces, whereon were worked, in steel, names, and characters of seals. The rod and the cap were thrown upon the ground, and the two boys were disputing and beating each other on account of them, so that blood flowed from them, while this said, None shall take the rod but I—and the other said, None shall take the rod but I. So Hassan interposed between them, and disengaged them, one from the other, and said to them, What is the cause of this contention? And they answered him, O uncle, judge between us; for God (whose name be exalted!) hath sent thee to us in order that thou shouldst decide between us justly. He therefore said, Relate to me your story, and I will judge between you. And one of them said to him, We are two brothers by the same father and mother,

and our father was one of the great enchanters. He resided in a cavern in this mountain, and he died, leaving to us this cap and this rod; and my brother saith, None shall take the rod but I—and I say, None shall take it but I. So judge between us, and deliver us, one from another. Therefore when Hassan heard their words, he said to them, What is the difference between the rod and the cap, and what is their value? I or the rod, in appearance, is worth six farthings, and the cap is worth three farthings. They replied, Thou knowest not their virtues. And he said to them, What are their virtues? They answered him, In each of them is a wonderful secret property; for the rod is worth the revenue of the Islands of Wak-Wak with their districts, and the cap in like manner. So Hassan said to one of them, O my son, by Allah, discover to me their secret properties. And he replied, O uncle, verily their secret properties are extraordinary; for our father lived a hundred and thirty-five years applying himself to the contrivance of them until he finished them in the most perfect manner, ingrafted in them the secret virtues, made use of them for extraordinary services, designed upon them the similitude of the revolving firmament, and dissolved, by their means, all talismanic charms, and when he had finished the contrivance of them, death, which everyone must experience, overtook him. Now, as to the cap, its secret property is this: that whosoever putteth it on his head, he is concealed from the eyes of all people, and no one seeth him as long as it remaineth on his head. And as to the rod, this is its secret property: that whosoever possesseth it, he hath authority over seven tribes of the Genii, and all of them will serve that rod: all of them will be under his command and authority, and everyone who possesseth it, and in whose hand it is, when he smiteth

with it the ground, its Kings will humble themselves to him, and all the Genii will be at his service

When Hassan heard these words, he hung down his head for a while towards the ground Then he said within himself, By Allah, I shall surely be rendered triumphant by means of this rod and this cap, if it be the will of God (whose name be exalted!), and I am more worthy of them than they. So I will immediately employ a stratagem to take them from them, that I may have recourse to their aid for my deliverance and the deliverance of my wife and my children from this tyrannical Queen, and we will journey from this dismal place, from which there is [otherwise] no deliverance nor flight for any one of mankind Probably God sent me not to these two youths save for the purpose of my getting from them the rod and the cap He then raised his head towards the two youths, and said to them, If ye desire the decision of the case, I will make a trial of you, and he who overcometh his companion shall take the rod, and he who faileth shall take the cap, for if I make trial of you and discern between you, I shall know what each of you deserveth And they replied, O uncle, we depute thee to make trial of us, and to judge between us as thou choosest. Hassan said to them, Will ye attend to my words, and have regard to what I shall say? They answered him, Yes And Hassan said to them, I will take a stone and throw it, and the one of you who getteth first to it, and taketh it before his companion, shall take the rod, and he who is last, and reacheth it not, shall take the cap And they replied, We accept from thee this proposal, and we are content with it Then Hassan took a stone and threw it with all his force, and it went out of sight. The two youths therefore hastened together after it, and when they were at a distance, Hassan

took the cap and put it on, and he took the rod in his hand, and removed from his place to see the truth of that which they had said with respect to the secret of their father And the younger boy got first to the stone and took it, and he returned with it to the place in which was Hassan, and saw no trace of him So he called out to his brother, and said to him, Where is the man who judgeth between us? And he answered, I see him not, nor know I whether he hath ascended to the highest heaven, or descended to the lowest earth. They searched for him, and saw him not, and Hassan was standing in his place Therefore they reviled one another, and said, The rod and the cap are gone they are neither mine nor thine, and our father said to us these very words, but we forgot what he told us

They then retraced their steps, and Hassan entered the city, wearing the cap, and having in his hand the *rod, and none of the people saw him* He entered the palace, ascended to the place in which was Shawahi, the mother of sorrows, and went in to her, still wearing the cap, and she saw him not. Then he walked on until he drew near to a shelf which was over her head, and on which were vessels of glass and china-ware, and he shook it with his hand so that the things that were upon it fell on the floor So Shawahi cried out, and slapped her face, and she arose and restored what had fallen to their places, saying within herself, By Allah, I imagine not aught but the Queen Nour Elhada *hath sent to me a devil, and that he hath done* me this deed I therefore beg God (whose name be exalted!) to deliver me from her, and to preserve me from her anger O my Lord, if this is her abominable conduct to her sister, beating and suspending her, when she is dear in the estimation of her father, how will she act with the stranger like myself, when she is

incensed against her? Then she said, I conjure thee, O devil, by the most Compassionate, the Beneficent, the Great in dignity, the Mighty in dominion, the Creator of mankind and the Genii, and by the characters upon the seal of Solomon the son of David (on both of whom be peace!), that thou speak to me and reply to me! So Hassan replied to her and said to her, I am not a devil I am Hassan the distracted, the confounded, the perplexed He then pulled off the cap from his head, whereupon he appeared to the old woman, and she knew him, and, having taken him into a private place, she said to him, What hath happened to thy reason, that thou hast come hither? Go, hide thyself, for this iniquitous woman hath inflicted tortures upon thy wife, though she is her sister how then will she act if she light upon thee? And she related to him all that had befallen his wife, describing to him her present state of distress and punishment and torture, and in like manner she described to him the torture that had befallen herself, after which she said to him, Verily, the Queen repented of her having liberated thee, and hath sent to thee one to bring thee to her, promising that she will give him a hundredweight of gold, and place him in my post in her service She hath also sworn that if they bring thee back, she will slay thee, and slay thy wife and thy children Then the old woman wept, and discovered to Hassan what the Queen had done to her, whereupon Hassan also wept, and he said, O my mistress, how is it possible to escape from this country and from this tyrannical Queen, and what is the stratagem that will enable me to deliver my wife and my children, and to return with them to my country? The old woman replied Wo to thee! Save thyself! But he said, I must deliver her, and deliver my children from the Queen by force —How, said the old woman, wilt thou

deliver them from her by force? Go and hide thyself, O my son, until God (whose name be exalted!) shall permit

Hassan therefore showed her the rod of brass and the cap, and when the old woman saw them, she rejoiced in them exceedingly, and said to him, Extolled be the perfection of Him who reanimateth the bones when they are rotten! By Allah, O my son, thou and thy wife were nought but of the number of the perishing, and now, O my son, thou and thy wife and thy children are saved, for I know the rod, and know who was its owner, he having been my sheikh, who taught me enchantment He was an egregious enchanter he persevered a hundred and thirty-five years until he skilfully made this rod and this cap, and when the making of them in this manner was finished, death, which is inevitable, overtook him And I heard him say to his two sons, O my two sons, these two things are not of your lot, for a person, a stranger to the country, will come and take them from you by force, and ye will not know how he will take them So they said, O our father, inform us how he will be able to take them But he replied, I know not that. How then wast thou able, O my son, to take them? He therefore told her how he took them from the two boys, and when he told her, she rejoiced thereat, and said to him, O my son, as thou hast enabled thyself to gain possession of thy wife and thy children, I ear what I will say to thee I can no longer reside in the abode of this wicked woman since she hath assaulted me and tormented me I am about to depart from her to the cavern of the enchanters to reside with them and to live with them until I die Now do thou, O my son, put on the cap, and take the rod in thy hand, then go in to thy wife and thy children, in the place in which they are, and strike the ground with the rod,

and say, O servants of these names! Thereupon their servants will come up to thee, and if one of the chiefs of the tribes come up to thee, command him to do as thou shalt desire and choose.

He then bade her farewell, and departed, and, having put on the cap, and taken the rod with him, he entered the place in which was his wife He saw her in a state approaching to annihilation, extended upon the ladder, with her hair bound to it, and with weeping eye and mourning heart, in the most evil condition, not knowing any way to effect her deliverance Her children were beneath the ladder playing, and she was looking at them, and weeping for them and for herself, on account of the things that had happened to her and befallen her, and the torment and painful beating and most violent punishment that she suffered, and when he saw her thus in the most evil of conditions, he heard her recite these verses —

There remaineth not aught save a flitting breath, and an eye whose owner is confounded,
And a desirous lover whose bowels are burned with fire, notwithstanding which she is silent.
The exulting foe pitieth her at the sight of her Alas for her whom the exulting foe pitieth!

When Hassan saw the torment and abasement and contempt that she was suffering, he wept until he fainted, and on his recovering, and seeing his children playing, and their mother in a fit of insensibility, by reason of the excess of her pain, he removed the cap from his head, whereupon they cried out, O our father! Then he covered his head again, and their mother recovered from her fit on hearing their cry, and saw not her husband, but only saw her children weeping, and crying out, O our father! So she wept when she heard them mention their father and weep her heart broke, and her bowels were cut in pieces, and she called out, with

a liver that was burst, and a painful heart, Where are ye, and where is your father? Then she reflected upon the times of her union with him, and reflected upon the events that had befallen her since his separation, and wept violently, so that her tears ulcerated her cheeks, and wetted the ground Her cheeks became drowned in her tears, by the excess of her weeping, and she had not a hand at liberty that she might wipe away her tears with it from her cheeks The flies were satiated with feeding upon her skin, and she found for herself no aider save weeping, and consoling herself by reciting verses And when Hassan heard her verses, he wept until he fainted, his tears ran down upon his cheeks like rain, and, drawing near to the children, he removed the cap; and when they saw him, they knew him, and cried out, saying, O our father! So their mother wept again on hearing them mention their father, and said, There is no means of avoiding what God hath decreed And she said within herself, O wonderful! What is the cause of their mention of their father at this time, and their calling to him? Then she wept, and recited these verses —

The country is destitute of the r sing moon! O min eye pour forth overflowing tears!

They have gone and how can I be patient after their departure? I swear that I have neither heart nor patience

O ye who have departed but whose above is in my heart w ll you after th s O my master, return?

What harm if they return and I enjoy the r society, and they feel pity for the overflowing of my tears, and my anguish?

They made mine eyes misty on the day of departure through astonishment and the fire of my bosom is not extinguished.

I desired their remaining but fortune opposed me with respect to them and disappointed my desire by separation

By Allah O object of our love, return to us, for my tears have flowed sufficiently for your absence!

So Hassan could no longer abstain from removing the cap from his head, and his wife saw him, and when she knew him, she uttered a cry that alarmed all who were in the palace She then said to him, How camest thou hither? Hast thou descended from the sky, or risen from the earth? And her eyes filled with tears therefore Hassan also wept, and she said to him, O man, this is not a time for weeping, nor is it a time for reproach Fate hath had its course, and the sight was blinded, and the pen hath written what God decreed from eternity I conjure thee by Allah to tell me whence thou hast come Go and hide thyself, lest anyone see thee and inform my sister thereof, and she slaughter me and slaughter thee also Hassan replied, O my mistress, and mistress of every Queen, I have exposed my life to peril and come hither, and either I will die, or I will deliver thee from the predicament in which thou art, and I and thou and my children will journey to my country, in spite of this wicked woman, thy sister But when she heard his words, she smiled and laughed, and shook her head for a long time, and said to him, Far, O my soul, far is it from me that anyone should deliver me from the predicament in which I am, excepting God, whose name be exalted! So save thyself, and depart, and cast not thyself into destruction, for she hath numerous and heavily-equipped troops whom no one can confront And suppose thou tookest me and wentest forth, how canst thou make thy way to thy country, and how can we escape from these islands, and the difficulties of these places? Thou hast seen, in thy way, wonders and strange things and horrors and troubles such as scarcely can one of the refractory Genii escape Go therefore soon, and increase not my anxiety nor my

sorrow; and pretend not that thou wilt deliver me from this state; for who will convey me to thy country across these valleys and thirsty lands and fatal places? Hassan thereupon said to her, By thy life, O light of mine eye, I will not go forth hence, nor will I journey forth, save with thee. She rejoined, O man, how canst thou do this thing? What is thy nature? For thou knowest not what thou sayest. If thou hadst dominion over Genii and Afrites, and enchanters and tribes and spirits, thou couldst not; for no one is able to escape from these places. Therefore save thyself, and leave me. Perhaps God will bring to pass other events after these. So Hassan said to her, O mistress of beauties, I came not save to deliver thee by means of this rod and by means of this cap. And he related to her what had happened to him with the two boys.

But while he was speaking, lo, the Queen came in to them, and heard their conversation. So when he saw the Queen, he put on the cap; and she said to her sister, O wicked woman, who is he with whom thou wast conversing? She replied, And who is with me to speak to me excepting these infants? And the Queen took the whip, and proceeded to beat her with it, while Hassan stood looking on. She ceased not to beat her until she fainted, when she gave orders to remove her from that place to another; wherefore they loosed her and went forth with her to another place, and Hassan went forth with them to the place to which they conveyed her. Then they threw her down senseless, and stood looking at her; and when she recovered from her fit, she recited these verses:—

I have sorrowed on account of our disunion with a sorrow that made the tears to overflow from my eyelids,
And I vowed that if fortune should reunite us, I would never again mention our separation,

And I would say to the enviers Die ye with regret, by Allah I have now attained my desire!
Joy hath overwhelmed me to such a degree that by its excess it hath made me weep
O eye how hath weeping become thy habit? Thou weepest in joy as well as in sorrows

And when she had ended her verses, the female slaves went forth from her

So thereupon Hassan pulled off the cap, and his wife said to him, See, O man all this hath not befallen me save on account of my having disobeyed thee, and acted in opposition to thy command, and gone forth without thy permission But I conjure thee by Allah, O man, blame me not for my misconduct. Know that a woman is not sensible of the value of a man until she is separated from him I have done wrong and sinned, but I beg God, the Great, to pardon the actions committed by me, and if God reunite us, I will never disobey thy command after that. Hassan replied (and his heart pained him for her), Thou sinnedst not, and none sinned but I, for I went away on a journey and left thee with one who knoweth not thy dignity nor knoweth thy value nor thy rank And know thou, O beloved of my heart, and delight of my soul, and light of mine eye, that God (whose perfection be extolled!) hath empowered me to deliver thee Desirest thou, then, that I convey thee to the abode of thy father, and that thou shouldst experience, with him, the accomplishment of all that God hath appointed for thee, or wilt thou journey to our country soon, seeing that relief hath come to thee? But she said to him, And who is able to deliver me, except the Lord of Heaven? Go thou therefore to thy country, and dismiss from thy mind desire, for thou knowest not the dangers of this country, and if thou comply not with my advice, thou wilt see Then she recited

some verses, and wept with her children, and the female slaves heard their weeping, so they came in to them, and found the Queen Menar Elsena and her children weeping, but they saw not Hassan with them, and the female slaves wept in compassion for them, and cursed the Queen Nour Elhada

Then Hassan waited until night approached and the guards who were deputed to watch her went to their sleeping-places; after which he arose and girded his waist, and, coming to his wife, loosed her, and kissed her head, pressed her to his bosom, kissed her between her eyes, and said to her, How great is our desire for our country and for our reunion there! Is this our meeting in sleep or in a time when we are awake? He then took up his elder child, and she took up the younger child, and they went forth from the palace God had let down the veil of His protection over them, and they proceeded, and on their arrival at the outside of the palace, they stopped at the door that was locked to close the entrance to the palace of the Queen, but when they were there, they saw it locked So Hassan said, There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! Upon this they despaired of escape, and Hassan said, O Dispeller of griefs!—and struck hand upon hand, and said, I had calculated upon everything, and considered its result, excepting this, and now, when the day cometh upon us, they will take us, and how shall we contrive in this case? And he recited these two verses —

Thou thoughtest well of the days when they went well with thee and fearedst not the evil that destiny was bringing

Thy nights were peaceful and thou wast deceived by them in the midst of their brightness there cometh gloom

Then he wept, and his wife wept at his weeping, and on account of the contempt and misfortunes that she suffered, and Hassan, looking towards her, recited this couplet —

My fortune opposeth me as though I were its enemy and every day meeteth me with calamity
When I seek prosperity it bringeth the reverse of it and if one day it is bright to me the next day it is turb d.

And his wife said to him, By Allah, there is no relief for us, unless we kill ourselves, and so be at rest from this excessive trouble Otherwise, in the morning we shall suffer painful torture

Now while they were talking, a speaker said, outside the door, By Allah, I will not open to thee, O my mistress Menar Elsena, and to thy husband Hassan, unless ye will obey me in that which I shall say to you. And when they heard these words from that person, they were silent, and desired to return to the place in which they had been But a speaker said, Wherefore have ye kept silence, and not returned me a reply? And thereupon they knew the person who spoke, who was the old woman Shawahi the mother of sorrows So they said to her, Whatsoever thou shalt command us to do, we will do it But open to us the door first, for this time is not a time for talk She, however, replied, By Allah, I will not open to you until ye swear to me that ye will take me with you, and not leave me with this profligate woman, and whatsoever shall befall you shall befall me, if ye be preserved, I shall be preserved, and if ye perish, I shall perish, for this wicked, vicious woman despiseth me, and constantly tortureth me on your account, and thou, O my daughter, knowest my worth Therefore when they knew her, they confided in her, and swore to her by oaths which she trusted in, after which, she

opened to them the door, and they went forth, and they found her riding upon a red earthen jar of Greek manufacture, upon the neck of which was a rope of the fibres of the palm-tree, and it was turning about beneath her, and moving with a speed greater than that of the Nejdee colt. She then came before them and said to them, Follow me, and be not terrified at aught, for I know forty modes of enchantment, by the least of which I could make this city a roaring sea agitated with waves, and enchant every damsel in it so that she would become a fish All that could I do before the morning, but I was unable to do aught of that mischief by reason of my fear of the King, the father of Nour Elhada, and from regard to her sisters, for they derive might from the great number of their guards and tribes and servants However, I will show you the wonders of my enchantment. Then proceed with us, relying upon the blessing of God (whose name be exalted!) and His aid So thereupon Hassan and his wife rejoiced, and felt sure of escape

They went forth to the exterior of the city, and Hassan, taking the rod in his hand, struck with it the ground, and fortified his heart, and said, O servants of these names, present yourselves to me, and acquaint me with your brethren! And lo, the earth clove asunder, and there came forth from it seven Afrites, each of them having his feet in the lowest limits of the earth, and his head in the clouds They kissed the ground before Hassan three times, and all of them said, with one voice, At thy service, O our master, and ruler over us! What dost thou command us to do? For we will hear and obey thy command If thou desire, we will dry up for thee the seas, and remove for thee the mountains from their places. So Hassan was rejoiced at their words, and at the quickness of their reply and he encouraged his heart, and fortified his

mind and resolution, and said to them, Who are ye, and what are ye called, and from what tribes are ye derived, and of what race are ye, and of what tribe, and of what company? Upon this, they kissed the ground a second time, and answered with one voice, We are seven Kings, each King of us ruleth over seven tribes of the Genii and the Devils and the Marids so we seven Kings rule over nine-and-forty tribes of all the races of the Genii and the Devils and the Marids and the companies and the spirits, the Flyers and the Divers, and the dwellers in the mountains and the deserts and the wastes, and the inhabitants of the seas. Order us to do what thou wilt, for we are thy servants and slaves, and whoever possesseth this rod, he hath authority over the necks of us all, and we become obedient unto him When Hassan, therefore, heard their words, he rejoiced greatly, as did also his wife, and the old woman, and thereupon Hassan said to the Genii, I desire of you that ye show me your company and your troops and your guards But they replied, O our master, if we showed thee our company, we should fear for thee and for those who are with thee, for it consists of numerous troops, of various forms and make and kinds and faces and bodies Among us are heads without bodies, and among us are bodies without heads, and among us are some like the wild beasts, and among us are some like animals of prey However, if thou desire that, we must exhibit to thee first those who are like the wild beasts But, O our master, what dost thou desire of us at this present time? So Hassan said to them, I desire of you that ye carry me and my wife and this virtuous woman immediately to the city of Bagdad But when they heard his words, they hung down their heads Therefore Hassan said to them, Why do ye not reply? And they said with one voice, O master and ruler

over us, we have existed from the time of the lord Solomon the son of David (on both of whom be peace!), and he made us swear that we would not carry any one of the sons of Adam upon our backs; so from that time we have not carried any one of the sons of Adam upon our shoulders nor upon our backs; but we will immediately saddle for thee, of the horses of the Genii, such as will convey thee to thy country, thee and those that are with thee.

Upon this, Hassan said to them, And what distance is between us and Bagdad? They answered him, A distance of seven years' journey to the horseman who travelleth with diligence And Hassan wondered thereat, and said to them, How came I hither in less than a year? They answered him, God moved the hearts of his virtuous servants with compassion for thee; and had it not been for that, thou hadst not gained access to this country and region, nor ever beheld it with thine eye. For the sheikh Abdelcadus, who mounted thee on the elephant, mounted thee also on the fortunate courser, which traversed with thee, in ten days, a space of three years' journey to the horseman travelling with diligence; and as to the sheikh Aboulruish, who committed thee to Dahnash, that Afrite traversed with thee, during the day and the night, a space of three years' journey. This was effected through the blessing of God, the Great; for the sheikh Aboulruish is of the posterity of Asaph the son of Barkia, and he knoweth the Most Great name of God And from Bagdad to the palace of the damsels is a year's journey So these make up the seven years. And when Hassan heard their words, he wondered greatly, and said, Extolled be the perfection of God, who maketh easy what is difficult, and repaireth the broken heart, and bringeth near what is reptant, and abaseth every obstinate tyrant, who hath

rendered everything easy to us, and conveyed me to this country, and made subservient to me these people, and reunited me to my wife and my children! I know not whether I be sleeping or awake, or whether I be in my senses or intoxicated He then looked towards them and said to them, When ye have mounted me upon your horses, in how many days will they arrive with us at Bagdad? They answered, They will arrive with thee in less than a year, after thou shalt have endured difficulties and troubles and horrors, and traversed thirsty valleys and dismal wastes, and deserts and dangerous places great in number, and we shall not be sure of thy safety, O our Master, from the people of these islands, nor from the malice of the supreme King, nor from these enchanters and sorcerers Perhaps they will overcome us, and take you from us, and we shall be afflicted by them, and everyone whom the news reacheth after that will say to us, Ye are the unjust. How did ye go against the supreme King, and convey the human being from his country, and convey also his daughter with you? Wert thou alone with us, the affair were easy to us, but He who caused thee to gain access to these islands is able to cause thee to arrive at thy country, and to reunite thee to thy mother soon, at no distant period Therefore be resolute, and depend upon God, and fear not for we are at thy service until we cause thee to reach thy country So Hassan thanked them for that, and said to them, May God recompense you well! Then he said to them, Hasten with the horses And they replied, We hear and obey

They then struck the ground with their feet, whereupon it clove asunder, and they were absent within it a while, after which they presented themselves, and lo, they had come up bringing with them three horses, saddled and bridled, and on the fore part of each

saddle was a pair of saddle-bags, in one side of which was a leathern bottle full of water, and the other side was full of food. They brought forward the horses, and Hassan mounted a courser, taking a child before him, and his wife mounted the second courser, and took a child before her. Then the old woman alighted from the jar, and mounted the third courser. And they departed, and ceased not to proceed all the night, until the morning came, when they turned aside from the way, and went towards the mountain, their tongues ceasing not from the mention of God. They proceeded all the day beneath the mountain, and while they were journeying on, Hassan beheld a phantom-like form, resembling a pillar, and it was lofty, like smoke ascending to the sky. So he recited somewhat of the Coran, and begged for refuge with God from Satan the accursed. Then that black object appeared more plainly the nearer they approached to it, and when they came near to it, they found it to be an Afrite, whose head was like a huge dome, and his dog-teeth were like hooks, and his nostrils like ewers, and his ears like shields, and his mouth was like a cavern, and his teeth were like pillars of stone, and his hands like winnowing-forks, and his legs like masts, his head was amid the clouds, and his feet were in the lowest limits of the earth, beneath the dust. And when Hassan looked at the Afrite, the Afrite bowed himself and kissed the ground before him, and said to him, O Hassan, fear me not. I am chief of the inhabitants of this land, and this is the first island of the islands of Wak Wak. I am a Mohammedan, a professor of the unity of God, and I heard of you, and knew of your coming, and when I became acquainted with your state, I desired to journey from the country of the enchanters to another land, devoid of inhabitants, remote from human beings and the Genii,

that I might live therein solitary, by myself, and worship God until my appointed term overtake me I therefore desired to accompany you, and to be your guide, until ye go forth from these islands, and I will not appear save by night. So comfort your hearts with regard to me, for I am a Mohammedan, like as ye are Mohammedans And when Hassan heard the words of the Afrite, he rejoiced exceedingly, and felt sure of escape Then looking towards him, he said to him, May God recompense thee well! Proceed with us, relying upon the blessing of God Accordingly the Afrite went before them, and they betook themselves to conversing and sporting Their hearts had become happy, and their bosoms were dilated, and Hassan proceeded to relate to his wife all that had happened to him, and what he had endured They ceased not to prosecute their journey all the next night, until the morning, the horses bearing them along like the blinding lightning, and when daylight rose, they put their hands to their several saddle-bags, and each took forth something thence, and ate it, and took forth water, and drank it. Then they pursued their way with diligence, and continued to proceed, with the Afrite before them, but he had turned aside with them from the way to another way, which was not a beaten route, along the shore of the sea.

They ceased not to traverse the valleys and the wastes for the space of a whole month, and on the thirty-first day there arose against them a dust that obstructed the view of the surrounding tracts, and the day was darkened by it So when Hassan beheld it, paleness came upon him, and they heard alarming noises, and the old woman, looking towards Hassan, said to him, O my son, these are the troops of the Islands of Wak-Wak they have overtaken us, and immediately will they take us in their grasp Hassan

therefore ſaid to her, What ſhall I do, O my mother? And ſhe anſwered him, Strike the earth with the rod Wherefore he did ſo, and the ſeven Kings came up to him and ſaluted him, and, having kiſſed the ground before him, ſaid to him, Fear not, nor grieve So Haſſan rejoiced at their words, and ſaid, Ye have done well, O lords of the Genii and Afrites. This is your time And they ſaid to him, Aſcend, with thy wife and thy children, and her who is with thee, upon the mountain, and leave us with them, for we know that ye are in the right, and they are in the wrong, and God will defend us againſt them Therefore Haſſan and his wife and his children and the old woman alighted from the backs of the horſes, and, having diſmiſſed the horſes, aſcended upon the ſide of the mountain Then the Queen Nour Elhada approached, with troops diſpoſed on the right and left, and the chiefs went around them, and ranged them company by company The two armies met, and the two hoſts daſhed againſt each other, and the fires raged, and the heroes advanced boldly, and the coward fled and the Genii caſt forth from their mouths burning ſparks, until the thickly dark night approached. Thereupon the two hoſts ſeparated, and the two parties retired from each other, and when they alighted from their horſes, and reſted upon the ground, they lighted the fires, and the ſeven Kings went up to Haſſan, and kiſſed the ground before him So he advanced to them and thanked them, and prayed for them that they might be rendered victorious, and he aſked them reſpecting their ſtate with regard to the army of the Queen Nour Elhada, upon which they ſaid to him, They will not withſtand us more than three days, for we were to-day about to overcome them We have ſeized of them as many as two thouſand and ſlain of them a great multitude, the number of which cannot

be calculated Therefore let thy soul be happy and thy bosom be dilated. They then bade him farewell, and descended to their army, to guard it They ceased not to light the fires until the morning rose and diffused its light and shone, when the horsemen mounted the five-year-old horses, and smote one another with the thin-edged swords, and thrust one another with the brown spears, and they passed the night upon the backs of the horses, dashing together like seas, and the fire of war raged among them They ceased not to fight and contend until the troops of Wak-Wak were defeated, and their power was broken, and their resolution fell, and their feet slipped, and whithersoever they fled, defeat was before them They turned their backs and placed their reliance upon flight The greater number of them were slain, and the Queen Nour Elhada was taken captive, together with the grandees of her kingdom, and her chief officers

And when the morning came, the seven Kings presented themselves before Hassan, and set for him a couch of alabaster ornamented with fine pearls and with jewels, and he seated himself upon it They also set by it another couch, for the lady Menar Elsena, his wife, and that couch was of ivory overlaid with brilliant gold And by the side of it they set another couch, for the old woman Shawahi the mother of sorrows Then they brought forward the prisoners before Hassan, and among them the Queen Nour Elhada, who had her hands bound behind her, and her feet shackled And when the old woman saw her, she said to her, Thy recompense, O wicked, O tyrannical woman, shall be none other than this that one shall make two bitches hungry, and tie them with thee to the tails of horses, and drive them to the sea, that thy skin may be lacerated, and after that, some of thy flesh shall be cut off and given thee to eat.

How didst thou do to thy sister these deeds, O wicked woman, seeing that she married lawfully, according to the ordinance of God and his Apostle? *For there is no mockery in the True Faith, and* marriage is one of the ordinances of the Apostles (on whom be peace!), and women were not created save for men And thereupon Hassan gave orders to slay all the captives, and the old woman cried out and said, *Slay ye them, and let not one of them remain!* But when the Queen Menar Elsena saw her sister in this state, shackled, and in captivity, she wept for her, and said to her, O my sister, and who is this who hath made us captives in our country, and overcome us? She answered her, This is a momentous case Verily this man whose name is Hassan hath gained possession of us, and God hath given him power over us and over all our kingdom, and he hath subjugated us and the Kings of the Genii And her sister replied, God aided him not against you, nor did he subdue you, nor did he make you prisoners, save by means of this cap and this rod So her sister was *convinced of that, and knew that he had delivered her* by these means and she humbled herself to her sister *until her heart was affected with sympathy for her,* and she said to her husband Hassan, What dost thou desire to do with my sister? For here she is before thee, and she hath not committed an abominable deed that thou shouldst punish her for it. He replied, Her torture of thee was sufficiently abominable But she said to him, *For every abominable deed that she did to me she was excusable And as to thee, thou hast* tortured my father's heart by reason of the loss of me, and how will be his state after the death of my sister? So Hassan said to her It is thine to determine Whatever thou desirest, do it. And thereupon the Queen Menar Elsena gave orders to loose all the

prisoners, and they loosed them for the sake of her sister, and loosed her sister also, after which, Menar Elsena advanced to her sister and embraced her She began to weep with her, and they ceased not to do so for some time Then the Queen Nour Elhada said to her sister, O my sister, blame me not for that which I have done to thee And the lady Menar Elsena replied, O my sister, this was decreed to befall me

She and her sister sat upon the couch, conversing together, and afterwards, Menar Elsena made a reconciliation between the old woman and her sister in the most perfect manner, and their hearts became comforted Hassan then dismissed the troops who were in the service of the rod, and thanked them for that which they had done in aiding him against his enemies, after which the lady Menar Elsena related to her sister all that happened to her with her husband Hassan, and all that had happened to him, and what he had endured for her sake And she said to her, O my sister, it is incumbent upon one not to neglect what is due to a person who hath done these deeds, and who hath this power, and whom God (whose name be exalted!) hath aided by such exceeding fortitude that he hath entered our country, and taken thee and made thee a prisoner, and defeated thine army, and subdued thy father the supreme King who ruleth over the Kings of the Genii Her sister replied, By Allah, O my sister, thou hast spoken truth in that which thou hast told me, respecting the wonderful events that this man hath endured And was all this for thy sake, O my sister? She answered, Yes Then they passed the night conversing together till the morning, and when the sun rose, they desired to depart. So they bade one another farewell, and Menar Elsena bade farewell to the old woman, having

made a reconciliation between her and her sister Nour Elhada

Thereupon Hassan struck the earth with the rod, and its servants came up to him, and saluted him, and said to him, Praise be to God for the quiet of thy soul! Command us to do what thou desirest, that we may do it for thee in less time than the twinkling of an eye He therefore thanked them for their words, and said to them, May God recompense you well! He then said to them, Saddle for us two coursers, of the best of horses And they did as he commanded them immediately, and brought forward to him two saddled coursers So Hassan mounted one of them, taking his elder son before him, and his wife mounted the other, taking her younger son before her The Queen Nour Elhada also mounted, with the old woman, and all went to their countries Hassan with his wife journeyed to the right, and the Queen Nour Elhada with the old woman journeyed to the left, and Hassan ceased not to proceed with his wife and his children for the space of a whole month, after which they came in sight of a city, around which they found fruits and rivers, and when they arrived at the trees, they alighted from the backs of the horses, desiring to rest. Then they sat conversing together, and lo, many horsemen advanced to them So when Hassan saw them, he rose upon his feet and met them, and behold, they were the King Hasoun, the lord of the Land of Camphor and the Castle of Crystal, with his attendants Thereupon Hassan advanced to the King, and kissed his hands and saluted him, and when the King saw him, he alighted from the back of his courser, and seated himself with Hassan upon furniture spread beneath the trees, after he had saluted him and congratulated him on his safety, and he was rejoiced exceedingly at his return, and said to him, O Hassan,

acquaint me with the events that have happened to thee from beginning to end So Hassan acquainted him with all those events, and the King Hasoun wondered at them, and said to him, O my son, no one ever obtained access to the Islands of Wak-Wak, and returned from them, excepting thee, and thy case is wonderful. But praise be to God for thy safety! Then, after that, the King arose and mounted, ordering Hassan to mount and accompany him, wherefore he did so, and they ceased not to proceed until they came to the city, and they entered the King's palace. The King Hasoun alighted, and Hassan and his wife and his children alighted at the mansion of entertainment, and when they had alighted, they remained with the King three days, eating and drinking, and enjoying sport and mirth

Hassan then begged permission of the King Hasoun that he might journey to his country, and he gave him permission So he mounted with his wife and his children, and the King mounted with them, and they proceeded ten days, and when the King desired to return, he bade Hassan farewell, and Hassan continued his journey with his wife and his children They ceased not to journey on for the space of another whole month, after which they came in sight of a great cavern, the ground of which was of brass, whereupon Hassan said to his wife, See this cavern Dost thou know it? She answered Yes And he said, In it is a sheikh named Aboulruish, to whom I am greatly indebted, for he was the cause of the acquaintance between me and the King Hasoun And he proceeded to relate to his wife the story of Aboulruish, and lo, the sheikh Aboulruish came forth from the entrance of the cavern So when Hassan saw him, he alighted from his courser and kissed his hands, and the sheikh

Aboulruish saluted him, and congratulated him on his safety He rejoiced at his arrival, and took him and conducted him into the cavern, and sat with him; and Hassan proceeded to tell the sheikh Aboulruish what had happened to him in the Islands of Wak-Wak, whereat the sheikh wondered extremely; and he said, O Hassan, how didst thou deliver thy wife and thy children? Hassan therefore related to him the story of the rod and the cap; and when the sheikh Aboulruish heard that story he wondered, and said, O Hassan, O my son, had it not been for this rod and this cap, thou couldst not have delivered thy wife and thy children And Hassan replied, Even so, O my master.

Now while they were speaking, a person knocked at the door of the cavern so the sheikh Aboulruish went forth and opened the door, and he found that the sheikh Abdelcadus had come, riding upon the elephant. The sheikh Aboulruish therefore advanced and saluted and embraced him, rejoicing greatly at his arrival, and congratulated him on his safety, after which the sheikh Aboulruish said to Hassan, Relate to the sheikh Abdelcadus all that hath happened to thee, O Hassan So Hassan proceeded to relate to the sheikh all that had happened to him from first to last, until he came to the story of the rod and the cap, whereupon the sheikh Abdelcadus said to him, O my son, as to thee, thou hast delivered thy wife and thy children, and thou hast no longer any need of the rod and the cap; but as to us, we were the cause of thy gaining access to the Islands of Wak-Wak, and I have acted kindly to thee for the sake of the daughters of my brother, and I beg thee, of thy bounty and beneficence, to give me the rod, and to give the sheikh Aboulruish the cap. And when Hassan heard the words of the sheikh Abdelcadus he

hung down his head towards the ground, and was ashamed to say, I will not give them to you Then he said within himself, Verily these two sheikhs have done a great kindness to me, and they were the cause of my gaining access to the Islands of Wak-Wak, and but for them I had not arrived at these places, nor had I delivered my wife and my children, nor had I got this rod and this cap And he raised his head, and said, Yes I will give them to you But, O my masters, verily I fear the supreme King, the father of my wife, lest he come to me with troops into our country, and they fight against me, and I shall not be able to repel them save by means of the rod and the cap The sheikh Abdelcadus, however, replied, O my son, fear not, for we will be to thee a spy and a helper in this place, and whosoever shall come to thee from the father of thy wife, we will repel him from thee Fear not anything whatever, but be of good heart and cheerful eye and dilated bosom No harm shall befall thee So when Hassan heard the words of the sheikh, bashfulness affected him, and he gave the cap to the sheikh Aboulruish, and said to the sheikh Abdelcadus, Accompany me to my country, and I will give thee the rod And the two sheikhs rejoiced thereat exceedingly, and prepared for Hassan riches and treasures that cannot be described

He remained with them three days, and after that, he desired to continue his journey, wherefore the sheikh Abdelcadus prepared himself to journey with him And when Hassan had mounted a beast, and mounted his wife upon another, the sheikh Abdelcadus whistled, and lo, a huge elephant advanced trotting from the farther part of the desert, and the sheikh Abdelcadus took him and mounted upon him, and proceeded with Hassan and his wife and his children But as to the sheikh Aboulruish, he entered the

saluted them and their uncle, and their uncle saluted them, and said to them, O daughters of my brothers, see, I have accomplished the affair of your brother Hassan, and aided him to deliver his wife and his children So the damsels advanced to him and embraced him, rejoicing at his return, and congratulated him on his safety and health, and his reunion to his wife and his children, and it was to them a festival-day Then the sister of Hassan, the youngest damsel, advanced and embraced him, and wept violently Hassan also wept with her, on account of the length of his desolate state, and she complained to him of the pain of separation that she had experienced, and the trouble of her heart, and what she had endured in consequence of his absence, and recited these two verses —

Mine eye hath not looked since thy separation at anyone but thy form appeared before it
Nor hath it closed without my seeing thee in slumber as though thou wast dwelling between the eyelid and the eye

And when she had finished her verses, she rejoiced exceedingly, and Hassan said to her, O my sister, I thank none for this affair but thee, above the rest of my sisters, and may God (whose name be exalted!) be thine aider and assister! He then related to her all that had befallen him in his travel from first to last, and what he had endured, and what had happened to him with the sister of his wife, and how he had delivered his wife and his children He told her also of the wonders, and the arduous and horrible events, that he had witnessed, that the sister of his wife had desired to slaughter him, and to slaughter her and her children, and that none had preserved them from her save God, whose name be exalted! After that, he related to her the story of the rod and the cap, telling

her that the sheikh Aboulruish and the sheikh Abdelcadus had demanded those two things of him, and that he had not given them to them but for her sake She therefore thanked him for that, and prayed for long life for him, and he said, By Allah, I shall not forget all the good offices that thou hast done me from the beginning of the affair to its end! Then his sister looked towards his wife Menar Elsena, and embraced her, and pressed her children to her bosom; after which she said to her, O daughter of the supreme King, was there no mercy in thy heart, that thou separatedst him and his children, and torturedst his heart for them? Didst thou desire by doing thus that he should die? And she laughed, and replied, Thus ordained God (whose perfection be extolled, and whose name be exalted!), and he who deceiveth men, him doth God deceive Then they brought some food and drink, and they all ate and drank and were happy Hassan remained with them ten days, eating and drinking, and in joy and happiness; and after the ten days, he prepared himself for his journey His sister thereupon arose, and prepared for him wealth and rarities that cannot be described, and after that, she pressed him to her bosom, to bid him farewell, and embraced him, and Hassan, alluding to her, recited these verses —

The relinquishment of lovers is nought but remote, and quitting one's beloved is nought but afflicting,
And cruelty and absence are nought but trouble, and the victim of love is nought but a martyr
How tedious is the night to the enamoured who is parted from his true love, and hath become solitary!
His tears run down upon his cheek and he saith, Are there yet any more tears to flow?

Then Hassan gave the sheikh Abdelcadus the rod,

and he rejoiced in it exceedingly, and thanked Hassan for it, and after he had received it from him, he mounted, and returned to his abode

Hassan then mounted, with his wife and his children, and departed from the palace of the damsels, and they went forth with him, and bade him farewell, after which they returned Hassan repaired to his country, proceeding over the desert tract for the space of two months and ten days, until he arrived at the city of Bagdad, the Abode of Peace, and he came to his house by the way of the private door which opened towards the plain and the desert, and knocked at the door His mother, on account of the length of his absence, had relinquished sleep, and given herself continually to mourning and weeping and wailing, until she fell sick, and ate not food, nor delighted in sleep, but wept night and day, and ceased not to mention her son She had despaired of his return to her, and when he stood at the door, he heard her weeping, and reciting these verses —

By Allah, O my master, cure her whom you have made sick, for her body is emaciated and her heart is broken!
If you grant her a meeting in your generosity, the enamoured will be overwhelmed with the favours of the beloved
I despair not of your approach for God can effect it and in the midst of difficulty, prosperity surroundeth one

And when she had ended her verses, she heard her son Hassan calling out at the door, O my mother, verily fortune hath granted reunion! And on her hearing his words, she knew him She came to the door in a state between that of believing and that of disbelieving, and when she opened the door, she saw her son standing there with his wife and his children,

and she cried out by reason of the violence of her joy, and fell upon the ground in a fit. Hassan therefore ceased not to soothe her until she recovered, when she embraced him, and then she wept, after which she called his pages and slaves, and ordered them to bring all that was with him into the house Accordingly they brought the loads into the house Then his wife and his children entered, and his mother went to her and embraced her, and kissed her head and kissed her feet, and said to her, O daughter of the supreme King, if I have erred in not doing what was due to thee, lo, I beg forgiveness of God, the Great. And looking towards her son, she said to him, O my son, what was the cause of this long absence? So when she asked him respecting that, he acquainted her with all that had happened to him from beginning to end, and on her hearing his words, she uttered a great cry, and again fell upon the ground in a fit, on account of the mention of the events that had happened to her son. He ceased not to soothe her until she recovered, and thereupon she said to him, O my son, by Allah, thou hast acted negligently with respect to the rod and the cap, for if thou hadst taken care of them and preserved them, thou hadst possessed the earth in its length and breadth, but praise be to God, O my son, for thy safety, and for that of thy wife and thy children!

They passed a most agreeable and most pleasant night, and when the morning came, Hassan changed his clothes, and put on a suit of the most beautiful material He then went forth to the market, and bought male black slaves and female slaves, and stuffs and precious things, consisting of ornaments and apparel, and furniture and costly vessels, of which the like existed not in the possession of the Kings He bought also houses and gardens, immoveable estates,

and other things, and he resided with his children and his wife and his mother, eating and drinking and delighting They ceased not to pass the most comfortable life, and the most agreeable, until they were visited by the terminator of delights and the separator of companions Extolled be the perfection of Him who possesseth the dominion that is apparent and the dominion that is hidden, and who is the Living, the Everlasting, who dieth not!

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